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CHRISTIAN WORK;

OR,

NEWS OF THE CHURCHES.



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A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

THE great interest of the month has been concentrated on the Irish Church question. The bill having passed the House of Commons, has reached the House of Lords. The debate was looked to with extreme interest, and especially the attitude to be taken by the Archbishops and Bishops. Almost all the Bishops opposed the bill, but the English Archbishops abstained from voting, and the Archbishop of Canterbury spoke in favour of the second reading, though not of the bill as it stands. The Bishop of Oxford took no part either in speaking or voting. The Bishop of St. David's spoke in favour of the measure strongly, though he would have preferred "levelling up." The Bishop of Peterborough spoke against it in one of the most eloquent speeches that has been delivered in the House for many years. The Bishop of Lichfield, though he said he had long belonged in New Zealand to a church supported voluntarily, and had no fear that the church could not stand without establishment and endowment, strenuously opposed the bill. It is still quite uncertain what will take place in committee. There seems to be a hope on the part of those in favour of "levelling up," that they will get the Lords to vote that the glebes and land connected be left intact, and that, in compensation, parsonages be built for all the clergy of the three churches. The General Assembly of the Established Church of Scotland voted by large majorities for the abolition of patronage, the great bone of contention in Scotland for the last century and a half. They have asked the ministry to introduce a bill, next session, on the subject.

The General Assembly of the Free Church rejected by a very large majority a motion, the object of which was to bring to an end the union negotiations. The agitation in Ireland on the Church question has been intense. Very large meetings have been held to oppose the government bill. The General Assembly of the Presbyterian Church has given forth no voice on the subject, so that there is no very strong feeling among its ministers and elders, as a body.

France has been absorbed with the interest of her General Election. Much excitement and violence prevailed in Paris and the large towns, which show that the dynasty is by no means secure, at least in case of anything happening to the Emperor. The Emperor has to pander to the priests to retain his majorities in the country districts, and the priests are by no means popular. The French Church gives way, more and more, to the grossest superstitions, especially to Mariolatry. The descriptions in our correspondence of scenes in the neighbourhood of Paris differ little from those of the festivals of heathenism. The intelligent part of the population is entirely separated from the church. The Protestant Churches have been holding their annual conferences, and discussing various questions of interest.

The intelligence from Spain continues still to be very favourable. There is a large circulation of books and tracts, and much interest is manifested by the people. In Italy, also, the evangelisation work is making steady progress. There are now nearly one hundred evangelists, and in a few years these may be increased fivefold. The

newly formed churches evince a disposition towards self-support, and their growth is gradual and permanent. There is only need for an enlargement of effort. Wherever the work is carried on with zeal, success is sure to follow.

In Turkey we have a special report of a new work at Kars, celebrated during the Crimean War for its gallant siege by General Williams. It has been found an important outpost for action on the Armenians within the Russian border; and though much opposition, and even persecution, have been suffered, the work is now prospering. The missions to the Armenians generally continue to exhibit abundant signs of prosperity. Dr. Perkins writes us a farewell letter from his field among the Nestorians, where he has been engaged for the last thirty-five years. He is now obliged to leave it from impaired health. The last months, he says, of his missionary pilgrimage have been rendered very delightful by precious refreshings from the presence of the Lord in several large Nestorian villages.

From the numerous missions in India and China there are tidings of progress. An able paper which we have quoted, from a native missionary, shows the necessity of placing the native church upon a new basis, and losing sight of

differences which are merely British. It is deeply to be regretted that, in the face of heathen difficulties, the Tractarian party has been attempting to sow divisions of a schismatic character in the church missions in India. It was the glory of the past that all Protestant missionaries strove to work in harmony, and recognised each other's labours. Any departure from this must lead to serious injury. From Madagascar we hear an account of the resoluteness of the Queen in resisting an attempt to entrap her into the apparent sanction of Romish worship. Though the name of France was used as a threat, she remained firm. Moselekatze, well known by the readers of Mr. Moffat's book on South Africa, is dead, and the mission to his people has now a much better position than was enjoyed in his life-time.

The Presbyterian churches in the United States have, at their annual meetings of the General Assemblies, prepared everything for reunion next year. The old and new school reunited will constitute one of the most influential churches in the United States, and by far the most numerous Presbyterian church in the world. The revival of religion continues to make steady progress in various parts of America, especially under the stirring ministrations of Mr. Hammond.

PILGRIMS AND PILGRIMAGES IN MODERN INDIA.*

At least half a million of the hundred and twenty millions of our Hindoo subjects annually make a pilgrimage of some kind. In the triangular continent of which Ceylon is the apex, and a line drawn from Pooree through Hurdwar to Dwarka is the base, how great is the number of shrines and spots of first-class importance in the eyes of the Hindoo, and how many thousands flock to each! Thinking of them at random, in a belt of a few hundred miles across the breadth of India, there are, besides the three already mentioned, whole cities like Palitana, Pokur, Bindrabun, Muttra, Benares and Gya. There are periodical *melas* like those at Allahabad, Puchmurree, Deoghur, Baroonee, Tarkesshur, Serampore, and Saugor Island. There are fairs of a more commercial but hardly less idolatrous character. And in addition to these there are

shrines of local renown in every district and almost every subdivision. If to these we add the vast gatherings in Southern and Western India, such as Conjeveram and Pundherpore, and remember that twenty thousand is a small number at the local shrines, and that the crowds on great occasions like the Koomb at Hurdwar mount up to two millions, we are considerably within the truth when we assume that every year half a million of our Hindoo, Jain and Buddhist subjects are on the move from shrine to shrine.

The fact is pitiful, and every step which we take in analyzing it reveals new reason for pity. The sanctity of special times and seasons, of particular places and phrases, taught of old to an Asiatic people, as pictures and toys are given to the child, was swept away by the same authority which had imposed it, in words so clear, so emphatic, and so illustrated by acts that they cannot be mistaken by the Christian, unless he seeks,

* From the *Friend of India*.

like the ritualist, to go back to the beggarly elements, or, like the Judaizing Christians, to return to the yoke of bondage. When Christianity had departed farthest from the teaching of its Founder, Europe witnessed the same spectacle which in every century since Asoka at least, has been daily presented by India. We need not turn to Gibbon or the historians of the crusades for pictures of the immorality and inhumanity which were hidden under the pilgrim's garb. Every year the holy places of Jerusalem, where the Turk mocks the ritualism and checks the license of the so-called Christian devotees, afford a parallel, faint indeed, but in its essential features accurate, to the scenes of Pooree and Benares. More pitiful is this Christian pilgrimage, for its victims ought to know better, but it probably has its origin not only in the grovelling human nature common to European and Asiatic, but in those rites of Buddhism which called forth from the Roman Catholic priests, MM. Huc and Gabet, the exclamation, "*Que le diable y est pour beaucoup !*" In India as in Roman Catholic Europe the cause is the same—the blind yearning for deliverance from sin ; the unguided groping after a means of deliverance which will satisfy the sensuous and the materialistic elements of human nature ; the eager desire to do a work, to suffer privations, which will satisfy the pride of the devotee who would set his own merit against the sin from which he cries to be delivered. Asceticism in its worst forms is easier to the average worshipper than that lowly acceptance of God's will working out a new life which Christ taught.

It did not require the experience of Hurdwar in 1867 to teach the Government of India that the time had come to bring the vast gatherings of pilgrims under some regulations. There, in spite of the most perfect arrangements, cholera broke out, and thence the pestilence was carried all over north-western India, even to our hill sanitarium, decimating our troops. Interference is wanted, but the slightest consideration of the origin and nature of the great Indian pilgrimages, will show how that interference must be limited. There is every reason to believe that the number of pilgrims is increasing and will increase. Missionaries tell of certain shrines near the great centres of enlightenment, where the crowds seem to be less every year, and this may be so, though the evidence is vague. But how few these centres are, and in them it is the respectable classes chiefly who rarely make a pilgrimage,

except in the most favourable circumstances, that are influenced by missionary teaching. The masses are untouched. Our roads and railways, our sanitary arrangements and serais, all tend to encourage pilgrimages by the healthy and cheap facilities which they offer. And as the assault upon Hindooism made by our very presence in the country begins to pierce nearer to its centre, all historical analogy is in favour of the view that the doomed system will make redoubled efforts to demonstrate its vitality. The very nature of the Asiatic, and his life under our alien rule, make a pilgrimage sweet to his instincts. And thousands who are uninfluenced by faith, find in trade, in debauchery or in the love of travel and excitement a powerful motive. Still it is true that the vast majority of pilgrims are women. In the Hindoo woman, whether wife or widow, all the evils of a life of aimless monotony, and in many cases unbroken servitude, are intensified. Her nature asserts itself against the zenana and widow systems. The wife who has no child, or who seeks blessings for herself and her children ; the widow who has learned, in the solitude and hardships to which the cruelty of the mild Hindoo dooms her, to examine herself and brood over her wrongs at the hands of gods and men ; the woman who is a sinner and seeks either the recovery of her lost honour or opportunities for a life of criminal pleasure—these are the principal victims of the pilgrim hunters. Even the best of them, driven to sacrifice all modesty, and frequently all virtue, in the long journey and in daily intercourse with the most depraved specimens of mankind, learn to believe that this too is acceptable to the god, and will give them favour in his eyes. A few weeks hence hundreds of women may be seen trooping down to Pooree along the Trunk Road, crossing from Calcutta to Oolabarua, and enduring at the most inclement season of the year hardships which many do not survive. More rarely, when some old and respected Brahmin, some deputy-collector, who, after half a century's service, has taken his pension, seeks to atone for the defilement of his official career, he will be entrusted with a score of the wives and widows of his friends, who may be seen imprisoned night and day in the slow trains which carry them from Calcutta to Gya, Benares, Bindrabun, or Hurdwar, or even to the sources of the Jumna and the Ganges. Only when some great calamity comes, like the pestilence which has been wasting the rich districts on the Hooghly, do the men flock in masses to a

great local shrine like Tarkeshur, and there seek to have their terror appeased at the oracle of the devil.

No government dare, or if it dared could, beat back or root out a custom based on such instincts and fortified by the dense ignorance in which the people are still kept. But it is the duty of government to save the pilgrims from themselves, and to preserve the rest of the population from the diseases which are propagated, if not created, by pilgrim gatherings. Nearly two years ago, Lord Lawrence, with that regard for the masses which so nobly marked his administration, took the first steps to do this. His successor has now before him replies from every part of India to Mr. E. C. Bayley's letter of 21st August, 1867, calling for information and suggestion. Besides this, the younger and more vigorous administrations have not been inactive. In the central provinces, for instance, Sir R. Temple induced the people to change the time at which the gatherings used to be held to the cold season. His successor, Mr. George Campbell, went farther and prohibited the great gathering at the notorious shrine of Mahaneo, in the Punchmuree hills, even in the month of February. It is important to know the results of this action, both in a sanitary and a political sense. Except at the great shrines hallowed by centuries of tradition, official influence might do much in this way of altering the time of fairs. A case like that of Pooree must be specially dealt with, as the government of Bengal proposes to do. But experience in Bengal, Oudh, and

elsewhere, shows that, in all other cases, the ordinary district and municipal machinery will accomplish all that is wanted, without exciting those groundless fears which the Brahmins are sure industriously to propagate. Wherever a pilgrim shrine or periodical fair exists, the provisions of the Municipal Act should be applied. Both priests and shopkeepers should be represented in the municipal body, and from them alone should taxation for sanitary and administrative purposes be levied.

The priests will not object, for the advantages of the shrine will be increased; and as they plunder the pilgrim to his last pice, it is a matter of indifference to them whether they or the pilgrims pay. Anything like a pilgrim tax must be denounced as cruel to the pilgrim and a reproach to our government in native eyes, for neither our subjects nor Europe will distinguish between a tax for revenue like that abolished in 1840 and one for sanitation. It is the priests who fleece the pilgrims, and the priests should be made to pay for all the roads, dispensaries, hospitals, tanks, serais, lodging accommodation, and sanitary arrangements which they alone have rendered necessary. Our experience at Tarkeshur and elsewhere shows that the priests will consent, while their thousands of poor victims will be grateful to the government which arrests asceticism at the point where it becomes death. For the rest there is the great, the old, the only remedy—education, and that is still denied to the masses of Bengal and Madras.

CHINA AND THE GOSPEL.*

IN dividing the earth among the various branches of the human family, God has assigned to the Chinese one of the fairest portions.

Lying very nearly between the same parallels as our own country, and its surface diversified by high mountains and broad plains, it exhibits a similar variety in climate, soil, and productions. Its warmest regions not so hot as to enervate their inhabitants: its coldest not so severe as to dwarf their stature or paralyse their powers, it is eminently adapted to become the home of an energetic, industrious people. Dwelling apart

from other races, and expanding in their own arena, the Chinese have accordingly multiplied to a degree which, if not incredible, is at least fairly inconceivable.

The census reports are not strictly reliable, but there can be no doubt that the population of the Eighteen Provinces amounts to three or four hundred millions—a number of which we can form no adequate conception. It may, however, aid our apprehension and, perhaps, impress us with a sense of our responsibilities, to recollect that this implies a death-rate of a million a month—or, again, to represent this vast multitude as marching in procession four abreast, with intervals

* From the *Foreign Missionary*, United States.

of a yard, and to calculate that like an endless chain it would be sufficient to girdle the earth twice around.

That this mass of humanity is pervaded with the principles of some kind of civilisation is self-evident, for without it it would be impossible for the country to sustain so dense a population; and when we come to examine their social conditions, we are compelled to acknowledge that, in everything that pertains to material welfare, the Chinese are far in advance of any other pagan people.

Still they are pagans, and the grand experiment which they have been working out through thousands of years, only serves to show that the highest degree of happiness and prosperity, even in this life, is not attainable without the guidance of a divine revelation. Atmospheric pressure may raise the waters of a stream to the height of thirty-three feet, but it is only the sun that can draw it up to the clouds, paint it with rainbow hues, and cause it to diffuse fertility and beauty over many lands. A bad utilitarian philosophy may enable men to exist together in a social organisation, but it is only the Gospel of love that can restore the bliss of Eden to human life on earth and fit it for heaven. If we inquire why, through all these rolling centuries, this great hive of human life has been left without the Gospel, we are not likely to obtain any very satisfactory answer. If we look at the question on its Godward side, we may conjecture that the Almighty has left them to work out some problem for the instruction of future ages, which even the angels may desire to look into. Or if we look at it on its human side, we may ascribe the melancholy fact, in part at least, to the corruption and apathy of the Church of Christ. But it is more important for us to learn that the church is at present in a better condition for evangelising China than at any previous time; and that providential events plainly indicate that the great undertaking will be finally accomplished.

It would be wrong to infer from the ill-success of the early missions that the enterprise is a hopeless one, as those efforts were all put forth under circumstances of peculiar disadvantage.

The Nestorians of Syria, who first planted the cross in the Chinese empire, A.D. 627, met with imperial favour and great encouragement at the outset. They founded numerous churches in the vicinity of the capital, and continued to exist in large numbers in the northern provinces as late as the time of the Venetian traveller, Marco Polo, near the close of the thirteenth century. But

since that date they have faded away without leaving any impression on the Chinese society, or anything except a monumental stone to show that such a people ever existed in China.

The very inscription that records their labours betrays the secret of their failure. It discloses the fact that they wrapped the leading doctrines of the Gospel in a veil of mystery, and diluted them largely with pagan error. Nor had those Syrian Christians any knowledge of human science to make amends for the weakness and deficiency of their spiritual weapons. Representing a culture decidedly inferior to that of China, and unsupported by national influence, it is not to be wondered at that they failed to move the mind of the Chinese people from its old foundations. It is rather surprising that they achieved even a temporary success.

The Roman Catholic missionaries who entered China in the sixteenth and seventeenth centuries, possessed all the prestige of superior science, but they failed to give their converts the Bible, which is the only foundation for permanent success. Unsupported by political influence, they were eventually driven from the field or obliged to labour in secret and jeopardy of their lives, while their infant churches were almost annihilated by cruel persecution.

Within the last thirty years, however, the crusade has been renewed under more favourable auspices; and the work of ages has reached a new stage in its development. Roman Catholics are propagating their faith with fresh ardour, and Protestants are briskly engaged in giving the Holy Scriptures to the Chinese people. Both enjoy the protection of Christian powers, and are backed in their efforts by the manifold influences of an aggressive civilisation.

The country that once fancied herself supreme among the nations, is now overshadowed by the growing power of Christendom. Along her northern frontier stretches the vast territory of Russia. On the south-west and south-east are dependencies of England and France. Her entire sea-coast and some of the great rivers of her interior are open to the commerce of the world; while on the east, across the Pacific, but distant from her sea-ports only one month, she sees the swelling population of a great Christian Republic.

Bound to these nations by treaty stipulations, which not only secure the permanence of commercial intercourse, but guarantee the religious freedom of her own people, it is no longer possible for China to recede into her former seclusion; and

there is no reason to apprehend that any widespread or systematic persecution will occur to check the progress of the missionary work. Local storms may, indeed, destroy the hopes of the husbandman in particular districts; but the harvest of the nation is steadily advancing to its full maturity.

The commencement of the enterprise has been marked by a healthy growth. The converts in connection with the Protestant Churches in China, who were not so many as 400 in 1850, are now more than 4,000, a rate of increase which is amply sufficient to encourage and reward the exertions of the friends of missions.

Let the church redouble her efforts, and every individual member feel it an honour to contribute something to the great achievement—an achieve-

ment the grandeur of which inspired the last appeal that came from the prolific pen of John Angell James. "China converted to Christ," exclaims that eloquent writer; "what a conception! what a prospect! Illustrious scene, thine it is to close the long series of preparatory providential events for the welfare of that mysterious people. Thine to give meaning to those dark chapters of their history, which for so many ages have shut them out from the fellowship of nations—thine to add another and a brighter gem to the crown, and to adorn with its richest honours the mission of our Immanuel—thine to constitute the brightest beauty of millennial glory! Hasten, glad era, thine auspicious arrival; and heaven and earth will join in the chorus, 'Hallelujah, for China is converted to Christ!'"

DR. DUFF AND RECENT ATTACKS ON MISSIONS.

DR. DUFF, in the General Assembly of the Free Church, thus referred to the recent attacks on missions in the House of Lords: We have much to contend with now—more in some respects than we had. There are counteracting influences of a fearful kind at work. First, there is the hostile, the anti-missionary, and one may say even the anti-Christian spirit which so sadly prevails throughout the whole range of the higher literature and science of this country; aye, and the higher classes of society too—the nobles and peers of the realm. You may ask, What have they to do with the opposing of missions? Those who don't pay attention to these things may wonder how that can be; but it is the fact. I shall illustrate that by giving one example. The scientific and literary writers are continually harping on the subject—turning the missionaries and their work into ridicule—denouncing them as nothing but fanatics and enthusiasts, and they laugh at the work. Well, let them laugh. I would rejoice beyond measure if they would meet the missionaries here or anywhere else, and laugh at them; not because I would rejoice in evil, but because it would be a proof that they thought us, after all, worth laughing at. One of the peers of the realm lately made, in his place in the House of Lords, a raid against the Chinese missionaries. I am not afraid to speak of him. It is true that he is a duke, but if he were before me now, I would

speak as plainly to his face as I do in his absence. There is a low, vile, simpering, fawning way in which the people of this country look up to the great nobility. He came forth with all haste, with all precipitancy, without having studied the subject, and in his speech showed great ignorance of the facts and details of the subject. It was ignorance of the facts that made him attack the London Missionary Society among others, who had no more to do with it than we had. He afterwards admitted that; but what did he do more? He went on to assert that Christianity was being propagated in China by gunboats; that there was not a case in which trouble arose but the missionary was at the bottom of it, and he went on to rail at missions and missionaries generally; I can call it by no other name than railing. I would like to speak the truth. We are forbidden to speak evil; but we are not forbidden to speak the truth, however unpleasant it may be. The Duke practically set forth that the missionaries ought to be recalled—that if government had not the power to recall them, they should get the missionary societies to stop the supplies, and starve them out. He spoke of their following in the wake of commerce—that is, in the way of enforced opium-selling, by which the people are stupefied and ruined; no objection, apparently, to ruining the souls and bodies of men. He did not stop there, but declared that the missionaries

were enthusiasts, which, from the context of his speech, was evidently meant in the bad sense of the term—that is, filled with power of an evil kind, that animated them. They were either that, he said, or probably rogues. That was the alternative; every missionary was either an enthusiast in the bad sense of the term, or he was a rogue. Now, if any one were to stand up in Exeter Hall, or any other great hall in England, and give utterance to things so atrocious as this, viz. that all the military heroes of our country, from the conquerors of Cressy and Agincourt down to those of Waterloo and Magdala, were thoroughly unskilled in war, and were merely wretched cowards and poltroons—or if a man were to stand up and say that all the poets of Great Britain were wretched rhymers or pitiful poetasters—Chapman, Spenser, Shakespeare, and Milton among the rest—I say, if any man had the audacity to speak in that way, or to say that all the nobility of this country, and especially the dukes, were great fools or knaves—I say that if any man had the audacity to stand up and speak after that fashion, he would be speaking in a way that was not one jot or tittle more preposterous than that in which his Grace the Duke of Somerset spoke in his place in the House of Lords. I have no desire to dwell upon that. I have said quite enough. In attempting to vindicate in this or any other Christian assembly our missionaries from charges of such a vile kind—missionaries, including Ziegenbald, Schwartz, Carey, Williams, Morrison, Judson, and hundreds more besides, high in regard to learning and scholarship, in regard to real dignity of character, their nobility of office, and the real glory of their enterprise in the sight of high heaven—I would only be referring to hundreds with regard to whom the Duke of Somerset could no more be compared than a twinkling taper light to the blazing sun at noonday. Then, by acting as he has done, the Duke has laid himself open to a charge not the most reputable in some respects. Well did he know there were no missionaries in the House of Lords to meet these vile calumnies—for such I am bound to designate them—and that even had they been there, they dared not open their lips. But why, I would ask, did he not, with some of the spirit of the old barons, make his accusations, and throw out a challenge to meet the missionaries in any hall in London, and give them an opportunity of defending themselves? Then, at least, he would have acted a manly part, and would have been sure to meet

with a broadside as thorough as was ever given by a British man-of-war. Cowper, gentle as he was, said:—

“The man who dares traduce because he can
With safety to himself, is not a man.”

And here is one that exposes himself to the rebuke. But you will ask me what has this to do with Indian or other missions? It has this to do with them. These utterances, unreplied to in the House of Lords, taken and circulated by the secular press that is hostile to missions, run, through the medium of the newspapers, not only throughout Great Britain, but over the world at large—and they go with some degree of authority. The people say—“Was this man not a member of the British Cabinet; was he not the chief administrator of the British Navy, so noted for its gallantry; and was he not then in the character and capacity of a judge, and ought to have had all the gravity and solemnity of a judge? And yet here is his judgment! There are thousands who don’t know the real facts, and will believe these utterances of the Duke. In that way they will percolate into society, and filter through into all the strata of society—paralysing the arms of the friends of missions, reducing altogether the estimate of their value, and throwing contempt and ridicule upon them. More than that—the English language is being taught in all the colonies of the British Empire and its dependencies. It is taught in India to hundreds and thousands. They have English newspapers of their own; and they get ours in abundance. The *Times* is one of the most common you will find in Calcutta, for instance, amongst educated natives. I would have been surprised if some of the Indian newspapers had not published this vile tirade, this shocking and monstrous calumny uttered in the House of Lords, and given along with it hostile remarks of their own on the subject. That is what you would expect from men that are not Christians: and in this way the missionaries are held up to the contempt of the heathen amongst whom they labour. In this way, too, his Grace, the Duke of Somerset has been doing what he could to lay an arrest on this great divine enterprise. His doing so is impiety—aggravated by his being a professedly Christian man. The Lord Jesus Christ said, “The earth is mine, and the fulness thereof; go ye, therefore, into all the world, and preach the Gospel to every creature.” But his Grace the Duke of Somerset says, “No; you must not go into China and preach the

Gospel there except under pains and penalties." He does all he can to contravene the purpose of Jehovah, and tramples under foot the very com-

mands of the Great Head of the Church. Thus he is actually fighting against God; and woe be to him that contendeth with his Maker!

MEDICAL MISSIONS—THE EDINBURGH TRAINING INSTITUTION.

MANY of our readers know that the Dispensary and Training Institution, which may be regarded as the centre of the medical missions' cause, at least in Great Britain—for our brethren in America have the honour of being the pioneers in modern times—has been located hitherto in the Cowgate, Edinburgh. The situation, although surrounded by a comparatively poor and even necessitous population, is not unhealthy, and possessed advantages which excluded the idea of its being hastily abandoned. But within the last year, extensive building operations, in the immediate neighbourhood, have threatened to interfere so seriously with its amenity and sanitary condition as a residence for the superintendent and his missionary students, that the necessity of finding new premises became obvious to all concerned. The problem was, how to provide the accommodation required for the Training Institution, without abandoning the locality which was so suitable for the dispensary, and so identified with the medical mission. No pains was spared by the directors in endeavouring to solve the problem; but repeated disappointments occurred, and at the last annual meeting it was strongly felt by all, that there was an unmistakeable call for earnest prayer, in the belief that in this, as in former emergencies, the needed guidance would be given.

Impressed with these sentiments, and alive to all the difficulties of the case, the directors resolved to purchase a house in George Square, which promises to be an eligible and convenient residence for the superintendent, Mr. Burns Thomson, and his missionary students. The house is commodious, stands on the east side of the square, and has a cheerful exposure towards the west, which cannot be interfered with. The dispensary, No. 39, Cowgate, will continue as it was, occupied by the qualified assistant, one student, and the staff of nurses; the only change being this, that all the other inmates of the institution will be transferred to the new premises in George Square. The distance is trifling—a walk of five minutes at the most—and will be no im-

pediment in the way of missionary operations. The price of the new house is £2,100. There is a moderate feu duty; but this is met by the rent of a stable. The building is generally in good repair; but considerable expenditure will be required for necessary alterations, painting and furniture. Making ample allowance for outlay of every kind, including the legal transference of the property, it is believed that the sum of £3,000 will be necessary.

The "Miller Memorial Fund," which was collected a few years ago, and intended to associate the name of the late lamented Professor James Miller with the Training Institution, amounts to £1,400, and is available for the new premises; but it falls short of what is required by £1,600, and for this deficiency the directors have issued an appeal to all those who take an interest in the cause of medical missions.

It may be mentioned that the annual interest of the "Miller Fund" has hitherto been devoted to the salary of a qualified assistant to Mr. Burns Thomson; and therefore it is very desirable that even a larger sum than that now asked for the purchase and furnishing of the new premises may be contributed, so as to prevent the general fund of the society from being burdened by the said salary.

We feel very strongly that the object which we have described, however feebly, is one eminently deserving of support. The present efficiency of the Training Institution, its past history as the parent of similar enterprises, its association with so many honoured names now gone to their rest, and the brightening prospects of the medical mission cause in India, in China, in Madagascar, in Nazareth, and all over the world, may induce many, we earnestly hope, to lend a helping hand at this crisis of the society.

Contributions towards this object will be received by Robert Omond, M.D., F.R.C.S.E., treasurer of the Medical Missionary Society, 43, Charlotte Square, Edinburgh; or by Benjamin Bell, F.R.C.S.E., Secretary, 8, Shandwick Place.

INTELLIGENCE.

England.

(From our own Correspondent.)

PUBLIC attention has been occupied almost exclusively with the Irish Church Bill debate in the House of Lords. It has been passed by a majority of 33 as regards the second reading, but this does not secure its passing ultimately in its present form. The favourers of the "levelling up" scheme intend to attempt to get the glebes left to the church without any charge, and houses and glebes given to the clergy of all the churches. This is advocated by the *Times* with great energy. The bishops were among the most able speakers in the debate—the Bishop of St. David's defending the measure, the Archbishop of Canterbury being in favour of the second reading, but all the others who spoke being opposed. The Bishop of Peterborough spoke with great power and eloquence.

The Houses of the Convocation of Canterbury met on the 15th, and the Lower House had a long and important discussion on the question of Intemperance. Archdeacon Sandford, in presenting the report, drew attention to the awful facts which it revealed. After referring to the sources of information, he said:—

The facts they produced were well worthy of attention, as showing the early age at which the practice of intemperance commences, the facilities afforded it by legislation, and that both sexes are almost alike infected by it. He could show by the report and the appendix that ninety out of every hundred of those who fill our workhouses are the victims of intemperance—that it decimates our army and navy—that it interferes seriously with the trade and industry of the country—and above all, that it is the great hindrance of spiritual life and moral improvement in thousands upon thousands of cases. He sincerely trusted that this sacred Synod would, therefore, to the full extent of its power, attempt to stem this torrent of evil; to entreat the co-operation of the Upper House; and to carry their earnest desires even to the foot of the Throne, imploring her Majesty to take the subject into her grave and maternal consideration. If this were done, he was quite sure it would give an impetus to the cause of temperance beyond everything yet effected. His

knowledge of the evils of intemperance was not based solely upon returns. He had visited gaols, workhouses, lunatic asylums, all over England, and within his own knowledge and neighbourhood there had been within a brief space six cases of suicide resulting from intemperance, and four of sudden death, which also might be attributed to the same cause. He had lately gone through the gaol at Salford, and had been assured by the chaplain that almost every criminal was brought there through intemperance. There was no single work in which the clergy could engage which would so advance the moral, spiritual, and physical benefit of their people as this work. The other day, at a meeting of 4,000 working men, a Nonconformist minister said, "If the clergy would only place themselves at the head of the temperance movement, what golden opinions they would win, what blessings they would impart! We have no jealousy of the endowments and position of the Established clergy, but we want to see these great advantages used for the repression of this demon of intemperance, and the moral and spiritual improvement of the masses." And when he (Archdeacon Sandford) looked around on that vast assembly and found that, with the exception of himself and a gaol chaplain, there was not a single clergyman, he felt a blush of shame upon his cheek. Who were the most competent persons to give information on this subject? The Judges of the land. Well, then, Lord Chief Justice Bovill had written that he had no hesitation in stating as to the north of England and in large manufacturing towns and mining districts, that a large proportion of crime was due to intemperance. Lord Chief Baron Kelly said that two-thirds of the criminals brought before the Judges were made so by intemperance. Judge Keating said that men respectable and respected went into public-houses and came out felons. Commissioner Hill, formerly Recorder of Birmingham, said that drunkenness was the cause of almost all the crimes which came before the courts in one way or another; for if the man who committed a crime were sober, it frequently happened that the helpless state from drunkenness of his victim invited the outrage. Mr. Selfe, the police-magis-

trate, stated that, supposing the police-sheet placed before him contained twenty names, it invariably happened that fifteen out of the twenty were charges arising out of drunkenness. The police-magistrates of Liverpool and Hull, the testimony of grand juries, recorders, and coroners all went to the same effect.

The following resolutions were adopted:—

“That the report be conveyed by the Prolocutor to his Grace the President, and that his Grace and their lordships the Bishops be respectfully requested to approach her Majesty with an address from this Convocation, deploring the many evils connected with intemperance which are set forth in the report, and confirmed by the information collected by the committee and appended to their report, and praying her Majesty to direct the attention of both Houses of Parliament to the same, with a view to the enactment of measures which may remedy or prevent those evils, and thereby promote the happiness and welfare of her Majesty’s subjects.

“That this house respectfully requests their lordships the Bishops to support, in their places in Parliament and elsewhere, all measures which are calculated to remedy and prevent the said evils, which this house most deeply deplores.”

At the annual meeting of the English Church Union Dr. Pusey delivered a long address in defence of the Real Presence in the most absolute sense. In his address he said:—

“The stricter theology is the safer. If any assail the language, ‘We adore *Him* present in the Sacrament, whom the wise men adored in the crib,’ they will find that they have spent their strength against the rock. The name of our Lord has a mighty sway over the English people. In his name we may say any truth we will. If we say that ‘we adore the consecrated elements,’ we do not express our real faith, and we use language which Roman divines, too, would hold to be less accurate. ‘In the Roman Church,’ said Molanus to Bossuet in his “Plan of Reunion between the Catholics and Protestants of Germany,” ‘some teach that the adoration is directed to Christ present; some to the Host present.’ Bossuet answered, ‘The alleged disagreement of Catholics as to the adoration of the Eucharist is fictitious; for all agree, and the Council of Trent itself professes, that the worship is directed to Christ present alone, and that *the species are not adored*, unless simply accidentally, as, when people kneel before a king, accidentally they kneel before the purple wherewith he is arrayed.’ Carefulness, so to teach

the truth that we should not be misunderstood, to set it forth in such way as it may be most readily received, is not a timid caution, but love to the souls of men and reverence for the truth of God. We carry carefully in our hands the body of Christ; we should speak carefully the truth of Christ, lest it be profaned. With this case I fear no more the issue of this or of any other trial than I should fear if any were to question my right to teach the divinity of my Lord.”

One argument much used in support of opening museums on Sunday is that it would attract working men from the public-houses on Sundays. The Seven Dials Temperance Association have, however, a different view of the case, and have recently sent to the Working Men’s Lord’s-day Rest Association resolutions strongly opposing the Sunday opening of museums, &c., on the ground that it would be the means of extending the liquor traffic on Sunday. The class of men who visit public-houses on Sundays would never give them up for museums, and men who now stay at home with their wives and children on Sundays might be attracted to the museums occasionally, and from the museums they would go for refreshment to the public-houses; so that the Sunday opening of museums would decidedly increase Sunday drinking.

At the anniversary of the Turkish Missions Aid Society, the chief object of which is to assist the American Missions in Turkey, the following facts were stated in regard to these missions:—“There were now employed 444 native evangelists, and sixty-three churches had been organised with about 3,500 members. It was estimated that the number of Protestant Armenians was about 15,000, but a much greater number were believed to entertain Evangelical opinions, although circumstances prevented them from confessing their faith.”

Scotland.

(From our own Correspondent.)

The *United Presbyterian Missionary Record* gives the following statistics of the agency employed by the Foreign Missions of the Church:—“We have six Foreign Missions—those of Jamaica, Trinidad, Old Calabar, Caffreland, Rajpootana in India, and Ningpo in China;—in these missions we have thirty-four ordained European missionaries; seven ordained native missionaries; one native licentiate; four European medical missionaries; five European male teachers; eight European female teachers; eighteen native

catechists or evangelists ; forty-four congregations ; 5,408 communicants ; 752 inquirers ; 133 week-day schools, having 116 native male teachers, six native female teachers, with 6,846 pupils ; and have thus an educated Foreign Mission agency of 199 persons.

In the General Assembly of the Established Church of Scotland the most important debate was on the subject of patronage. A committee on the subject, which had been appointed by the previous Assembly, reported that they had received returns from all the 84 Presbyteries in the Church, with the exception of Mull, Inverness, and Dingwall. The committee had also addressed circulars to all the private patrons, to the number of 240, and had received answers from 37 patrons, representing 97 patronages, of whom 21, holding 70 patronages, expressed themselves as favourable to a change in the law ; 14, holding 28 patronages, expressed themselves as opposed to any change in the law ; while the other two only acknowledged receipt. The committee recommended that the right to nominate ministers shall be transferred from the present patrons to a Board in each parish, composed of heritors, being members of the church, elders of the parish, and male communicants. The committee were further of opinion that, in any enactment necessary to give effect to this resolution, provision should be made for giving reasonable compensation to patrons. Dr. Pirie moved that the Assembly approve generally of the report, on the understanding that the greatest amount of influence in the election of ministers should be conferred on the permanent male communicants in each parish. Dr. Pearson moved that as there was great diversity in the church itself, and no prospect of legislative assistance, the continued agitation of the question was inexpedient. On a division, upon the motions of Drs. Pirie and Pearson, the former was carried by a majority of 193 to 88.

On the following day Professor Charteris moved that the Assembly petition both Houses of Parliament for the removal of patronage, and appoint a committee to watch over the matter. Dr. Pearson said that only eight Presbyteries out of eighty-four had recommended the course now proposed, and he therefore moved that the matter be sent down to Presbyteries for consideration and report. A division was taken, when there voted for Professor Charteris' motion 185, and for Dr. Pearson's motion 74.

Since the close of the Assembly a deputation

waited on Mr. Gladstone, headed by the Moderator, Dr. Norman Macleod, to ask him to introduce a bill, next session, in harmony with the resolutions of the General Assembly. Mr. Gladstone hinted at the possibility of the other Presbyterian Churches who had left the Establishment on account of patronage claiming that the property be distributed among all, if such a measure were introduced.

The amount contributed voluntarily to all the funds of the Church during the year had amounted to upwards of £150,000.

Professor Charteris recommended that all the Presbyterian Churches should come to an understanding on a general system for carrying out home mission work. On this subject he said in the course of a long and able speech :—" I do not see that the future of successful evangelisation is in the work of a so-called city mission. But if, on the other hand, our Christian Churches would agree to the apportionment of a city, or a great rural population, so that each congregation would operate on a definite territory, and add all recruits through the mission work to the sacred union cemented in its own communion roll, I believe that we should soon see the moral wilderness beginning to rejoice. No doubt there are many jealousies to be got over ; some unfounded prejudices to clear away ; but is this a case for standing on punctilio?"

In the Free Church General Assembly the debate of chief interest was on the Union question. The majority against a motion obstructive to union was almost five to one. Principal Fairbairn moved, as had been done in the United Presbyterian Synod, that the Report lie on the table for a year, and be commended to the prayerful attention of all the people, and that fraternal intercourse be meanwhile cultivated. Mr. Nixon moved, in opposition, to the effect that the negotiations cease in the meantime. On a division the former motion was carried, after a long and interesting debate by 429 to 89.

Dr. Buchanan gave in the Report of the Sustentation Fund Committee. The total income of the fund this year was £132,123 16s. 7d., which showed an increase of £813 6s. 2d. over the previous year. In the congregational associations the increase amounted to £1,465 16s. 11d. The decrease in donations was £652 10s. 2d. The number of ministers on the equal dividend had risen from 728 last year to 740 this year. Last year, 468 ministers shared in the Surplus Fund ;

this year the number had risen to 515. Notwithstanding these increased demands, the committee were in a position to give the same equal dividend (£150) as last year, and the same allowances of £5 and £10 out of the Surplus Fund.

Dr. Duff, in giving in the Foreign Mission Report, made an eloquent appeal on behalf of missions, showing the great shortcomings of all the churches, and replied with much vigour and earnestness to the recent attacks on missions in the House of Lords and the press.*

The Report of the Finance Committee gave the following statement of funds—

	£	s.	d.
Building Fund	62,278	6	1
Sustentation Fund	145,776	19	8
Congregational Fund	126,368	5	6
Education, including colleges	37,144	15	11
Missions	50,033	19	5
Sundries	33	18	11
Total	£421,636	5	6

This exceeds the aggregate amount of last year by £26,081 5s. 6d. which was the largest sum of any year before it. This fact furnishes an ample refutation of the absurd and gross misrepresentation quoted in ignorance by several speakers in the recent debate in the House of Lords from Mr. Macnaughten's pamphlet, and Dr. Begg's introduction to it.

A Conference has been held in Edinburgh in regard to Ragged and Industrial Schools. Mr. Smith, Governor of Edinburgh Prison, gave an account of the Edinburgh Original Ragged Industrial School, and stated that when that institution commenced, in 1847, there were five times as many commitments to prisons of juveniles as there were last year, the numbers being 260 in 1847, and 52 in 1868; while the commitments of youths from fourteen to sixteen years of age had diminished in a still greater ratio, being less than one-seventh in 1868 of what they were in 1848.

Ireland.

(From our own Correspondent.)

THE attention of the country continues fixed on the prospects of the Church and Mr. Glad-

stone's bill. There is a strong spirit of resistance to the measure, and, on the part of many, to all compromise, a spirit that finds abundant expression in public meetings, some of them on a gigantic scale; but that is, if possible, stronger and deeper among the mass of persons who say little. The Irish Church is regarded with great affection by her members, and their feeling is quickened by the conviction that the assault upon the ecclesiastical establishment of the island is an assault upon Protestantism. They regard the measure as an indefensible wrong, though not with despair. Yet while the impression spreads that this or some similar bill will eventually pass, there is little preparation made for so great a change, little hopefulness, and an evident apprehension of embarrassment. The Presbyterian Church continues silent and prepared. Discussions have arisen at some of the Presbyteries, and conferences have been held in some districts and synods; but notwithstanding, as a Church, it has maintained an attitude of neutrality, and the same may be said of most of the smaller Protestant bodies. The Roman Catholic Church is also silent, and there is no manifest agitation, even of joy, upon the surface. One or two of the prelates have spoken, and their utterances have been very distinct. The most notable has been Dr. Leahy, the Archbishop of Tipperary, known best by his successful efforts in temperance reformation. It may be doubted whether the change is regarded with unanimous pleasure by the bulk of the Romish population, whether the apprehensions expressed by some are not shared by many, that a Protestant Church unconnected with the State may be a far more formidable foe to their system; while it is quite clear that earnest and far-sighted men among them attach little importance to the present struggle compared with the effort to win denominational education; and that all the power of the Romish Church will soon be directed to this end. It is needless to point out that, in three-fourths of the country, *all* the children would run great risk of being educated in Romish schools, and in a form of Ultramontanism, only to be rivalled in some remote districts of Spain or the Tyrol.

One result of the present agitation is to create a demand for the literature that bears upon it, and books and papers are eagerly read without much question of the religion of the writers. The first of a series of *Plain Papers for the Irish People* has been issued by an enterprising Dublin publisher, and contains a terse and striking

* This reply is published elsewhere in this number.

review of Irish ecclesiastical history, written in so fair and kindly a spirit that it must do good and be widely read; and should the series be conducted with the same temper and ability it will be of great value.

In the North the foundation stones of two new Episcopal churches have been laid and a third has been reopened after having been greatly enlarged; and each of these is mainly the result of voluntary effort. In Dublin the Presbytery has appointed a course of prayer to be observed within its bounds on every Lord's-day evening between eight and ten o'clock; and the subjects of this common prayer have been widely circulated and will no doubt lead many Christians to unite in them.

The chief event of the month has been the meetings of the Presbyterian Assembly and Synods. The attendance at the General Assembly was the largest ever recorded. And the character of the time and the serious questions agitated in the country invested it with peculiar interest. Of two candidates for the chair of the Moderator, the Rev. Professor Smyth was successful. He referred in his inaugural address to the testimony already borne by the Church a year ago in favour of the liberation of all Churches from State control, and on the rightfulness of the Presbyterian Endowment which had always been accepted on this principle; and expressed his conviction that if there is to be a total shipwreck of their endowment, not one of the congregations would be lost. The report of the Government Committee was unanimously adopted. Some members qualifying their adhesion by objecting to be bound by all the statements of the historical portion. A fresh instruction was given to the Committee, intending to guard against any sanction of such a compromise as levelling up, should that be proposed during the passage of the bill: and during the discussion it appeared that the feeling against this levelling-up policy was unanimous, although a difference of judgment about it last year had led to a serious division. The Church has evidently made up its mind to accept the measure, and declined to issue any protest against it. Overtures were introduced upon the necessity of a Sustentation Fund, but the full discussion of the subject was deferred until circumstances indicated imperatively what would need to be done. The Education Committee reported that there are now 102,768 Presbyterian children on the rolls of the National Schools, and that there must be an

incessant watchfulness to guard the present system from intrigue and abuse, persistent efforts being made to denominationalise the education of the country in the interests of Romanism. The Assembly warmly protested against the iniquity and hurt that would be suffered if grants of money were to be made for Romish secular education. Two Professors were appointed, Mr. Shaw without a vote, to the Magee College, and Mr. Rogers, after a keen contest, and by a majority of ten, to the chair of Sacred Rhetoric in Belfast. The Missions made satisfactory report, the contributions to all of them having increased, so that the total sum was more than £4,000 above last year, and the congregations that declined to contribute to some one object had diminished from 330 to 141. The general statistics of the Church are equally gratifying. There are 85,125 families, and 126,858 communicants, 2,316 elders, 128 deacons, 5,762 members of Committee, and more than 60,000 children in the Sunday School. The total contributions have been £90,620, a decrease upon last year, accounted for by a less sum having been spent upon building, since every other fund has increased. The average stipend from congregational and official sources, and including the Regium Donum, is £150, in many cases supplemented by manse, of which there are 262. There are but three congregations that give their pastor over £400, while from 259 he receives less than £50. The debt is gradually decreasing, and is £8,000 less than in 1864.

The deputies met a welcome warmer even than usual, and Dr. Rainy, Mr. M'Caw, Dr. Thomas Smith, Mr. Mutchmore, Dr. Cutell, Mr. Cochrane, and M. Bersier, with the excellent laymen in their company, admirably represented the Presbyterian churches of Scotland, England, the United States, Canada, and France. Many of them stayed over the Lord's Day, and officiated in the town, where M. Bersier's magnificent sermon will be long remembered, and more than anything else, by its simple, earnest preaching of Jesus. There was some discussion of the propriety of using instrumental music, but any full debate has been postponed for another twelvemonth. The meeting was characterised by great firmness and self-reliance, and a wish to avoid any heat of debate, by large forbearance, and by practical good sense. The unexpected death of the son of one of the American deputies threw a gloom over the assembly, and provoked a deep and universal sympathy.

At the Irish Wesleyan Conference, which holds its meetings in Cork, it was stated that the mis-

sionary receipts amounted to £5,600, an increase of £300 on the year preceding, and that the educational establishments of the body were never so efficient.

The Synod of the Unitarian Church was chiefly occupied with the discussion of Mr. Gladstone's bill, and the attitude of their Church. A resolution was carried almost unanimously, objecting to certain clauses, but recording admiration of the principles as statesmanlike.

France.

(From our own Correspondent.)

THE whole country has been shaken by the elections, in which, notwithstanding the most strenuous efforts of the government, the opposition has gained much in strength. The evil passions long brooding, and stirred up by foul harangues, and a fouler press, have manifested themselves in Paris, Bordeaux, Nantes, and elsewhere in riotous deeds and destruction of property, since the elections. And a strike among the miners of the Loire is giving no small anxiety. Will the long threatened storm burst now, or have darker clouds yet to gather? is the universal question. Men in office are at their wits' end, trembling for a future they have no power to avert. "Our population is sinking, sinking down," said the Commissary of a town of 22,000 inhabitants to an Evangelist, who after attending the fair was holding meetings in the small Protestant chapel, thronged night after night with eager Roman Catholics; "we wish men like you could hold such meetings in all the four corners of the town, for our population is sinking!"—"The same may be said of the whole country; it is *sinking*."—"True, but what *can* stop it?"—"The gospel, sir, nothing but the Gospel! Put the Gospel into every man's hand; teach men their responsibility towards God. God's love to them, and that true liberty follows obedience."—"And to think," concluded the official, "that it is those very men who ought to teach those things who are the last to submit to just authority!" . . . It is remarkable that wherever the Virgin Mary is set on high to be peculiarly worshipped, dissoluteness follows among clergy and people; the consequence of creature-worship is ever true as described in Rom. i. The town we allude to glories in the possession of two black virgins in its splendid cathedral, one being the imitation of a stone venerated by the Druids as the "Virgin-mother to come." Its reputed

miracles are innumerable, and pilgrimages are organised from Paris and elsewhere; the pilgrims come by railway train, enjoy a musical mass, a pleasant lunch at an hotel, a day in the country, and an easy return home; the only drawback being a little hooting, and laughter, and hats *on*, from the townsfolk, who have lost faith in their idols. A few leagues off is a miraculous fountain to which thousands flock, some from superstition, but the greater part for a day's or rather a night's frolic. The people sit in groups round a candle before dawn, to drink a ladle-full of water, for which they pay a halfpenny. Some time ago another spring was discovered, and the rejoicing possessors began lading out the water in return for *voluntary* donations; but the older concern offered fight, and, after a scrimmage between the *ladies of the ladle*, a court of law determined that Saint Maur's privilege to perform miracles should be restricted to the original fountain! All this is but two hours from Paris by railway. Now it is found that when, carefully abstaining from "blaspheming their goddess," men full of love to souls go in and out among these people, attention is aroused, candid admissions are made of the impotency of ceremonies to give peace, thirst for truth, and even for salvation is manifested; and when they find that this teaching of love is Protestantism, which they have been taught to hate as everything that is bad, they turn to it in surprise, and say, "it is just what we were yearning for! it is true Christianity!" Why have we not more home-missionaries, voluntary-workers for Jesus among these dark millions? Oh! that controversy and polemics were laid aside, or given up to the hands of a champion or two, and that Christians would answer infidelity and rationalism by deeds of faith and love. Give the people the Gospel; bear a bold witness for Jesus, and the power of his Spirit would be put forth. He does not send us out as pleaders and barristers, but as witnesses. We rejoice to find that this is getting to be better understood, and wherever it is tried in faith, the people are found to be prepared. Village after village is opened to the official colporteur, or tract distributing woman; the people listen to the simple story of the Saviour's death, and why He died; they collect in groups, and schools are formed for the children on Sunday, or a simple woman reads to companies of twenty or more. One of these, a pastor's widow, is now holding five of these meetings a week in one of the most bigoted of our cities, and faith seems to spring forth from hearts long closed.

Another way to reach the general population is by speaking at funerals. Last April in Rheims we were present at the interment of a butcher's wife ; she was a Protestant, but a member of two trade corporations ; above 1,000 Roman Catholics attended and listened intently to the pastor's exhortation at the grave. Lately at Dreux an immense sensation was made at a numerously attended funeral, where by the curé's order the grave of a respectable Protestant had been dug in the unconsecrated corner intended for the unbaptised, and those who have committed suicide. At Vienne (Isère) the priests having refused to bury a Catholic, on account of some alleged irregularity in his marriage, the Protestant pastor was applied to, and 2,000 people attended. This goes on all over France, and where the pastors are alive to the privilege, they speak earnest words, which sink deep into many hearts. In some cases a distribution of tracts follows the service. It is, however, of rare occurrence, when a whole commune determines on becoming Protestant. This took place the end of last year in the department of the Isère where the Commune of Notre Dame des Commiers, after having for eight years steadily determined to do so, and as steadily warned by the Protestant pastor, who thought it was a mere quarrel with their bishop. The Lord's supper was given there at Christmas. When these people applied to the Prefet to redress some grievance on refusal of their bishop, the wise functionary replied in substance, "It does not appertain to me to grant what you ask. As to turning Protestant, it is a serious matter, but it does not behove me either to permit or to oppose it. It is your own affair!" We rejoice in the prospect of a Bible carriage or van, now nearly finished, being soon ready to commence carrying the Word of God from village to village, distributing portions to all who are willing to receive, selling the whole volume to all willing to buy, and allowing full scope to the earnest men who are devoting themselves to this work, to proclaim the Gospel aloud to the people. This is an English plan, worked by French agency.

The Wesleyan conference has taken place at Nismes. The thirty churches of France and Switzerland remain faithful to their origin, for conversion, reviving, and sanctifying of souls. May an abundant grace accompany their efforts. In answer to frequent appeals made to them of late to merge their peculiarities and join the national or the free churches, a member has pub-

lished a small pamphlet, in which we find the following conclusion : "The saving of our French churches (of various denominations) is not in an external unity, which would be only a new centralisation ; the false unity after which they have long sought, has injured them enough for them not to attempt the experiment again. Let them rather acknowledge the legitimacy of the most varied forms of religious life, accept the free opening out of individual forces, and let them seek true unity, not in such or such ecclesiastical framework, but in the *action of the Holy Spirit on the most varied means*. We believe that every fraction of the church has its mission in the great work going on in the world, to prepare new destinies for it, and to bring on the kingdom of God. The task assigned to the section of the church to which we belong is as honourable as it is difficult. Let not the future trouble us. We sail on a ship of which Jesus holds the helm, and He will bring it safely to port, although the fogs of the horizon yet hide it from our eyes."

Spain.

(Special Correspondence.)

Madrid, June 14th, 1869.

ON Sunday, June 6th, the Constitution just voted by the Constituent Cortes, Spain's last and best Constitution, was publicly promulgated throughout the land. I speak of it as Spain's best Constitution, since Article 21 is worded as follows :—

"The nation engages to support the worship and the ministers of the Catholic religion.

"The public and private exercise of any other form of worship is guaranteed to all foreigners residing in Spain, without any limitations beyond those of morality and law.

"Should any Spaniards profess another than the Catholic religion, the contents of the preceding paragraph to be equally applicable to them."

Thus "religious liberty" is established by law in Spain, and we heartily thank God for it.

Mention was made in the preceding letter of an intention to sell Bibles, Testaments, and Gospels, and to distribute tracts at the great annual fair of San Isidro, which is held at the distance of about a mile and a half from Madrid, and is largely attended—probably 300,000 persons were present this year.

Our good friend L. was, of course, the moving

spirit in the matter, his experience in this special branch of the work being so considerable. The workers met to ask guidance and protection in prayer, and both were abundantly given. It was a daring innovation to "*cry*" the Bible at a fair in Spain; but it was done, and none moved hand or tongue against us. The members of the Provisional Government who attended the fair could see for themselves that the *Protestantés* had turned religious liberty into a *fait accompli*, and that the immense crowd fraternised with them. The President of the Cortes, the popular Alcalde of Madrid, was to be seen gazing at the Bible tent, and conning the texts with which it was placarded. Don Nicolas Maria Rivero has seen some strange sights in Spain in his days; but that tent, and what was going on in it, and outside it, doubtless appeared to him the strangest of all.

— The sales at the fair were—22 Bibles, 70 Testaments, and 5,000 Gospels; 16,000 tracts were distributed out of the selection printed here by the Religious Tract Society of London; and of a manifesto in favour of liberty of conscience, and a short tract pointing to Jesus as the true Liberator, printed also here at the expense of the Society of Friends, 40,000 of each: thus in all, close to 100,000 tracts found their way into the hands of the people; and many a village has now, very possibly for the first time, the Truth.

But, to my mind, as interesting is the following fact:—A young military officer, a captain in the army, of prepossessing appearance, and of whom I had a slight acquaintance, called one day to "ask advice." He had been ordered by his commanding officer to march in the procession of the Corpus. He there and then confessed that he was a Protestant, and that he could not attend a religious festival which was against his principles. "It is a military duty, and you must attend," was the reply; to which our Christian brother had grace given him to say—"I cannot." He called then to consult with us. We could only commit him and the matter to God. He sought an interview with the highest authority, and explained what had occurred. "You must obey orders," he was told; to which the reply was again, "I cannot." To his surprise, but delight, his firmness appeared to please, and *not* irritate; and he was told, "Well, we cannot compel you to act against your conscience"—he, therefore, did not march with the procession.

The Roman Catholic propaganda are publishing tracts on behalf of *their* cause, but the effects

of free discussion are already apparent; their tone is very different to what it was some months ago, and of those issued so far, the matter is sound. Thus the Roman Catholic Church is being reformed by the Roman Catholics themselves.

We have spoken in former letters of our active ally at Leon. He has just returned from a surveying expedition, on behalf of the North West Railway Company of Spain, through Galacia, and availed himself of the opportunity to distribute tracts both in the towns and villages. These were well received.

In Madrid, the work gains ground. The public services are well attended, in fact there is room for a second church. The prayer-meetings are kept up, and the little Sunday-school does very fairly. "When will you establish a *day-school*?" is now the inquiry of parents.

Measures are being taken to start a high-class religious weekly periodical, the want of which is much felt. It will be under the direction of a Spaniard, who, in addition to considerable literary attainments, has the supreme advantage of being a humble and devoted Christian.

The Rev. A. N. Somerville, of Glasgow, who, as you know, has for so many years taken a warm interest and an active part in the spread of the Gospel in Spain, arrived here last month, with the object of studying the movement on the spot. He was one of the salesmen at the fair of San Isidro, and his striking personal appearance arrested many a passer-by, and led them to purchase the word of God, which he was crying for sale. After a fortnight's stay here he left for Andalusia, to study matters there also. We all expect a rich blessing to result from the visit of this man of God.

It is very satisfactory to learn from the active agent of the British and Foreign Bible Society that the editions of the Scriptures printed here are being rapidly exhausted, and that second editions will be required to be put in hand.

SEVILLE, June 14th, 1869.

You will have known that I left Madrid towards the end of May, for the purpose of accompanying our dear friend, Rev. A. N. Somerville, of Glasgow, on a brief visit to Adalusia. Unfortunately, after a fortnight's journeying together, during which we visited Seville, Huelva, and Cadiz, our happy companionship has been cut short. I have been compelled by illness to stay where I have the advantage of professional advice,

kind friends, and needed rest ; whilst my valued friend, for the present, pursues his journeying alone.

Both in Seville and Huelva the arrival of Mr. Somerville was hailed with delight by the British residents, before whom he preached on several occasions. He had also the opportunity of being present at the Spanish services, as well as the students' classes conducted by Cabrera, and of giving to the students his own word of exhortation.

For myself, I have had my little meetings and family visits and private intercourse, which always cheers me, and which past experience has shown to be so blessed. In Huelva these meetings were the more interesting because the first held in that town. Our good friend Mr. C. opened his house, and each evening we had our little gathering, increasing in number on each occasion, of those who came to hear a simple Gospel exposition, or to join for the first time in praise and prayer. How willingly would I go through the whole country, were it possible, telling thus to a people lying in ignorance of salvation through the blood of Jesus !

In Cadiz, the good man who for twelve years has sustained the light, and gathered around him the few that are faithful, continues his meetings each Sunday evening, and cries imploringly for a pastor to direct and instruct the multitudes who are prepared to listen to Gospel teaching. The church that assembles in his house may not number more than a score of individuals, whilst the so-called "Protestants" of Cadiz, whose hatred of Rome would lead them to give ear to a Protestant pastor, he estimates at from 2,000 to 3,000.

In Seville good progress continues to be made. Senor Cabrera has been able to secure for two years, at a rent little more than nominal, one of the suppressed churches, capable of containing perhaps 1,500 persons. This church, it is expected, will very soon be open for Protestant worship, and its acquisition is of very great value, as the present accommodation is wholly insufficient.*

The Rev. L. S. Tugwell, the British chaplain, is giving great extension to his plans for education. He has taken a spacious, lofty room, capable of accommodating nearly 300 children, and has this day transferred to it the school he recently established in his own house. As opportunity offers

he purposes opening other schools in different parts of Seville, and receiving poor children at half a real ($1\frac{1}{4}d.$) per week at the same time in his own house. Mr. Tugwell commences his work receiving five or six young women, whom he purposes to train as schoolmistresses : these will receive a thorough training under Mr. Tugwell's direction, whilst in the schools they will have daily practice in the art of teaching. Thus Mr. Tugwell embraces in his plan a normal training college and a number of schools by which to diffuse popular Christian education. These are to be in Seville and in other towns near enough to be within the limits of his own superintendence. He hopes thus to get as many as 5,000 children under Christian instruction, or, if supported by those in England who interest themselves in Christian education of children in Spain, even 10,000. Viewed as a whole, it is one of the noblest projects Christian faith has initiated on the soil of Spain. We have all confessed the necessity of a widely diffused popular education on a Christian basis in Spain ; but little has been done towards supplying the necessity. Mr. Tugwell has believed, and acted on the belief, trusting God to supply the means. Should his faith be rewarded, to him will be due the largest school work in Spain, which, if not giving immediate fruit, will be the most effective instrumentality in not distant years.

The following has also been received from another correspondent :—

"June 2, 1869.—I rejoice to learn that there is a movement in the north of Spain. By letter received from a dear friend yesterday, I have the gratifying intelligence that there are two preachers of the Gospel at Santiago, both of whom were priests in the Romish Church."

Contributions towards the work received by Mr. Edward Pease, Darlington ; Rev. G. Carlyle, St. Philip's Terrace, Kensington ; Mr. Arthur Albright, George Street, Edgbaston, Birmingham ; Mr. John Frank, Nugent Hill, Bristol ; Mr. H. B. Jackson, Manchester (address to Plate Glass Company's Offices, 30, Brown Street) ; Mr. John Rew, Brown's Buildings, Liverpool ; Rev. James Somerville, South Park Terrace, Glasgow ; Mr. T. Harvey, Moorland Terrace, Leeds ; Rev. H. Linton, Birkenhead ; Mr. S. Southall, Briggate, Leeds.

* Whilst I write, priestly opposition threatens to render the contract void.

Switzerland.

(From our Geneva Correspondent.)

MANY novelties have taken place during the last two months at Geneva. Allow me to relate them to you as briefly but as clearly as possible. I say clearly, for the question is of a complicated situation, which is often ill understood abroad, but in which we have need of the Christian sympathies of our friends in all countries.

My last communication ended with the moment when two of our pastors, M.M. Barde and Bungenier had in two lectures, and before a very numerous audience, refuted one of the leaders of French Liberal Christianity, M. Buisson. The result had been, as I told you, a veritable triumph for Evangelic Christianity.

But a few days after, unfortunately, M. Gasparin, an ardent partisan of the Free Church, convoked a new great meeting, in which, under the pretext of again refuting M. Buisson, he vehemently attacked the principle of national churches, and displayed, in the separation of the Church and the State, the only possible resource for checking the progress of infidelity. I will not now discuss this notion; suffice it to say that a great number of those who profess it at Geneva being friends accordingly of M. de Gasparin, have blamed him for choosing this moment to preach it so as to attack our national church just when it has so ardently taken up the defence of the Gospel against M. Buisson. Thus the attack was not only unjust, but unseasonable and imprudent, inasmuch as it raised a controversy among the Christians of Geneva, when it was more important than ever that they should be united against the common enemy.

The violent speech of M. Gasparin could not have been left unanswered. Another meeting therefore took place, which was more numerous attended than any of the preceding, and M. Oltramare, a pastor and doctor of theology, undertook the defence of our church. He proved what I have suggested on several occasions to your readers, that of all churches united to the state, ours is in a manner the most free, and that we have all the advantages of this relation without being really acquainted with its inconveniences; that as far as concerns the development of Christian life and Christian works, we are not outstripped by any free church, and that even if we have no confession of faith properly so called, we have amongst us an effective complex of prin-

ciples and traditions which takes its place in maintaining faith side by side with liberty.

But in the midst of the agitation produced by these debates, a new cause of agitation has arisen. M. Cougnard, a professor of theology, who had been several years without appearing in our pulpits, preached a sermon almost entirely in accordance with the principles of liberal Christianity. No more dogmas—a Christ who is simply a man, a religion reduced to faith in God and to moral rules. Great was the astonishment produced, for it was the first time that any ideas of this kind had been enunciated in a Genevan pulpit. Our heterodox people of forty years ago would have been thoroughly orthodox in comparison with the French Liberals of the present day, of whom M. Cougnard is the representative amongst us. However that may be, M. Cougnard placed himself by this sermon at the head of all those who had applauded M. Buisson; and so here was the banner of liberal Christianity uplifted at Geneva by a Genevan hand. No other pastor in our church has as yet publicly enrolled under it, and three or four only inspire us with serious apprehensions; the immense majority of our clergy are faithful, and will continue so. But it is nevertheless a great pain and humiliation to us, to see amongst ourselves a door opened to these deplorable negations. They were once more brought forward with great audacity at a meeting where M. Buisson and M. Barde publicly discussed the Old Testament, which M. Buisson attacked as immoral and suited to pervert the heart and mind of children. Although M. Barde replied with much science and eloquence, it was not the less painful to us to hear a bold denial of all revelation and all miracle, including even the resurrection of Jesus Christ. A decided majority in the assembly remained on the side of M. Barde, the defender of the Bible; but there were adversaries who tumultuously applauded the negations of M. Buisson, and it was a shocking thing to see so many hands clapped at an attack upon evangelical Christianity. However, while the assaults are thus lively, we have not, thank God, been ourselves indolent. Some very effective sermons were preached these last Sundays on the negative theology; several of them were published, and others will shortly be so.

There is another recent circumstance which has tended to aggravate the contention. You know that the divisions of the Church of France at the present moment turn chiefly on the subject of the

Apostles' Creed. Certain churches have already decided that it must no longer be read in the Ritual; others, that the individual pastors shall be free to read it or not. It was this very question that some persons, not being ecclesiastics, have just raised amongst us. A petition has been addressed to the Consistory, urging it to abolish the public reading of this Creed. This petition is neither a sincere nor a wise one. It is not quite sincere, because we know well what article gives them most annoyance, namely, that of the resurrection of Jesus Christ; and of this, nevertheless, they say nothing. It is not very wise, for many of the objections it enunciates are absurd. It affirms that the Creed is *Catholic*, whereas all the world knows that it existed long before Catholicism (in the present acceptance of the term) began. It cites in evidence the words, "the Holy Catholic Church," as if the word here did not simply mean *universal*. It regards the article on the Virgin Mary as leading to Mariolatry. It considers the "Communion of Saints" as referring to the subject of the merits of the saints, and of indulgences. Yet, if the Creed had meant all this, is it conceivable that our Reformers would have retained it? The petition ignores all these points; the Consistory will undoubtedly reject it; but here will be another movement.

An attempt is therefore making at an organised resistance, and there is every reason to hope that God will once more draw good out of evil. If such struggles are painful, they have nevertheless a good side. They force Christians to unite together; they demonstrate to the indifferent the necessity of having strong convictions, and of daring to come forward to the light with them. They compel pastors to redouble their zeal, and not their zeal only, but their faith and ardour, that they may know better and better that Gospel which they are called upon to defend. Our believers, on their part, feel acutely how necessary it is that they should take part in the defence. They read eagerly all that is published with this object, and the men of the eighteenth century, who imagined Christianity dead and almost buried, would be surprised to see it again become the object of so many studies and pre-occupations. May God vouchsafe to direct this movement of hearts and minds!

Germany.

(From our German Correspondent.)

THE LATE DR. HENGSTENBERG.

A GREAT man in Israel has fallen. No one differs more widely from him in many of his views, especially in their later expression, than I do, yet the Christian church must own that he was really a hero of the faith, bravely fighting in Germany its battles, in times when he had few to help him. Born in 1802, he has died at the age of 67. I believe he was originally educated for a philologist, but his Christian spirit, and his vast attainments in Eastern literature, led him early to consecrate himself to theology and to the study of the Old Testament Scriptures. In this field he opened a way of his own by his "Christology," his works on the Pentateuch, on the Psalms, and many other writings, which have been translated by the Messrs. Clark. In Germany he has been especially known by his *Evangelische Kirchenzeitung*—a journal with the opinions of which I could seldom agree. And yet I have always admired the bravery with which Dr. Hengstenberg defended his opinions. He had the courage of a Bismark in the Parliament, and of the *Kreuz Zeitung* in the press. His views, as he grew older, became more and more dogmatic and High Lutheran. As regards justification, he seemed to approach Roman Catholicism, and to have almost abandoned Luther. Theologians here, however, deny this, and I think he has been misapprehended in some measure.

I saw Dr. Hengstenberg some two months ago. It was some eighteen years before when I had last met with him, being then myself a student in Berlin. I was struck with his sustained vigour. I had fancied that so many years would have told more on him; but while he looked so well, liver disease was preying upon him. Doubtless also his family griefs weighed upon him. All his five children died before him and his wife, and there remains only a grandchild, who will not bear his name. His family is thus extinguished.

There was an interesting service on May 31st in the Matthæi Kirche on the occasion of his funeral. This is a church in the Thiergarten or Berlin Park. The church was quite crowded. It was one where he had been for more than twenty years an habitual worshipper. Dr. Büchsel, the clergyman, was his most attached friend. Almost all the leading clergy of Berlin were present on the occasion—even those who were far from agreeing in Dr. Hengstenberg's

theological views. Dr. Büchsel is a very popular preacher here. He began his career very much as a *Volksprediger*, or popular preacher. There is nothing remarkable in his sermons, but there is a pleasant simplicity, and his high Lutheranism commends him to the upper classes. Hengstenberg was ever his most faithful counsellor. The service interested me much. Although opposed to high liturgical services, yet there was something most pleasing in the variety—now the choir singing without the organ; then the congregation responding with their whole heart, aided by it; then a selection of suitable passages of Scripture read by Dr. Büchsel. He gave a short narrative relative to the last days of his friend, expressed without any of that fulsome eulogium which is so often offensive. Dr. Hengstenberg had expressly, on his death-bed, desired him to avoid this. It was satisfactory to learn that this great theologian died in the humble faith of the Gospel, looking for hope alone to the atonement and the imputed righteousness of Christ.

It is not the time to enter into any critical estimate of Dr. Hengstenberg's writings or his work in Germany, nor do I feel myself competent for such an undertaking. Meanwhile it is gratifying to know that he died peacefully in the Lord. If some of his views were extreme, as I hold them to have been, let us not forget that even Luther had his violences, and that it is hard, with our fragile human nature, to temper heroism with humility and forbearance to the other brethren.

Italy.

THE distribution of the Scriptures at the Paris Exposition begin to bear fruit in Italy, as it has roused the Italian Protestants to do something in the same service. They propose to send a million gospels into Spain.

The Roman communes were closely fleeced by the Pope's collectors, who brought all pressure to bear to multiply their gifts on occasion of his jubilee.

The priests are sparing no efforts to seize on the children of Protestants. An Italian lady has been sentenced to imprisonment for trying to take her daughter from a monastery. The orphan of a Waldensian at Florence has been handed over to the priests because of an informality in the will, by which Pastor Ferretti was made her guardian.

In Venice twenty-six new members were re-

ceived to the Church on Easter Sunday, after long instruction in the Bible. A priest who had gone back to Rome and was received with much rejoicing and many promises, is now reduced to such misery that he writes to Pastor Comba for a certificate of character in order to obtain some employment.

In Sicily a new church at Messina received thirty to membership on Easter Sunday. The place of worship is crowded, and the poor people send chairs from their houses and oil for the lamps. They have erected an elegant pulpit.

An employé of the government lottery has given up his place, and with it all visible means of living, that he might join the church at Palermo.

The National Parliament has passed a bill which puts an end to the exemption from conscription enjoyed by candidates for the priesthood. This will reduce their number greatly. The vote in the chamber stood 223 to 25.

A Bible meeting was recently held in Naples, at which it was reported that the British and Foreign Bible Society has sold nearly 350,000 copies of the Scriptures, valued at 250,000 dols. Most of them are taken by Catholics. In Sicily the colporteurs are fully protected by the magistrates. Increasing efforts are made to promote education among the people. A public opinion is beginning to be formed against the prevalence of duelling. A public convention is to be held in Naples on the 8th December next, in opposition to the Pope's Ecumenical Council at Rome.

The Rev. William Clark, American Missionary, writes of Italian work:—Already the Gospel has made wonderful progress in Italy, and the work of the last year has borne its full part in the prophecy of far greater results.

In no land, heathen or Catholic, have visible fruits been more abundant for the comparative smallness of the culture. Had Italy been worked for ten years as faithfully as Turkey, India or China have been, there is good reason to believe that the nearly one hundred evangelists of to-day would have been five hundred, the work of religious reform would have overcome its greatest obstacles, and acquired an influential position among the most elevated classes.

Wherever our evangelists have laboured there has been a visible blessing and progress. The newly formed churches evince a disposition toward self-support, and their growth is gradual and permanent. The Churches of Treviso and Verona

have increased rapidly during the year. In the former there is a regular congregation of one hundred and fifty, while the latter has now one hundred and thirty members. Besides these permanent organisations in a few of the larger cities, itinerant evangelists have wrought a good work in many smaller places, by originating meetings for Bible reading and prayer, which are cared for by frequent visitation. The testimony of our Missionary Directors, is uniform and frequent, that, with qualified men and means, there is scarce a limit to the progress of the work in North and Central Italy. Natives of every grade in society are offering themselves to the work in larger numbers than can be trained, for want of means.

"If Italy is to be helped, *now* pre-eminently is her opportunity. The material is abundant; a great work of preparation has been done; the harvest time is at hand." Naturally, therefore, as most earnestly, they plead for enlargement of efforts to meet the natural and Providential increase in the work put upon them, in the education of the young men and their support when sent forth upon the field.

Turkey.

(From a Correspondent.)

THE SIEGE AND FALL OF KARS.

No Englishman can forget the skilful defence of Kars under the gallant General Williams during the late Crimean War, though finally reduced by starvation. Though not a large city, its position near the Russian border is so marked in a strategic point of view, that in time of war it always has been and ever must be the scene of sharp and bitter struggles. But it has also a strategic importance in a religious point of view. This will be evident by alluding to another historical fact. During the war of 1828—30 a large portion of Turkish Armenia fell into Russian hands. At that time the Armenians were bitterly oppressed by the Turks, far more than at present, and therefore gladly accepted the tempting offer made them of land and civil protection, and emigrated in immense numbers to the Russian territory. The descendants of those Armenians still form a large proportion of the population of Russian Georgia. Labouring as we do among and for the Armenians, we have long looked with interest upon this population, and would gladly locate preachers and teachers among them, especially as there are many "wide and effectual doors" of usefulness opened to us there. But Russian intolerance does not

permit this. All that we could do, therefore, was to establish an outpost as near the Russian border as possible, from which the truth in the written word and in the hearts of men might find its way across the forbidden line. For this purpose Kars was evidently the strategic position to be occupied. Early last winter we were able to carry out our long-cherished purpose of beginning a work there. Two helpers were sent, and received with an unexpected degree of cordiality by a goodly number of the dwellers in Kars. They rented a house and began the sale of books, preaching to those who came to them, in numbers ranging from one to thirty or more at a time. But the Armenians, led by their bishop, would not permit so peaceful a conquest of their city. They determined to drive off our helpers. They incited drunken ruffians to go in mobs to their room and carry off their books and furniture, and to harass them at night with threats of expulsion or death; so that for several days a public force was necessary to protect them. The Armenians also laboured diligently to stir up the fanaticism of the Turks in opposition, by circulating stories that these men, discarding the doctrine of a future life, had come under foreign patronage to overturn and destroy the Mahomedan religion. They applied to the city judge, temporarily acting as local governor, to send those men away. At first the governor very properly declined to take any action, but afterwards, evidently moved by bribes, making a false representation of the case to the governor-general of this city, he secured an order for the transfer of our helpers to this place, which he hastened to execute. Meanwhile, we, learning the state of the case by telegraph, had made a statement to the governor-general, which led him to issue a second order recalling the first, which he said was altogether a mistake, and securing protection to our helpers. We have reason to believe this second order reached Kars by telegraph while our helpers were still there, but the local governor, eager to please the Armenians, pretended that no such order had reached him, and with indecent haste sent them to this city under guard, as if they were culprits.

Here was victory for our enemies—a victory which filled two cities with wild exultation. But their triumph was brief, as that of the wicked is apt to be. At our request the governor-general issued two new orders; one for the protection of our helpers in their peaceable residence in Kars, and the other for the collection of damages suffered from the mob. With these orders in hand

they were soon on their way back, and we now have the most gratifying news from them. The local governor (not the judge who turned them away) received them very kindly, promising them the fullest protection. All that was left for our enemies to do in opposition was to prevent our helpers from hiring a house, in which attempt, however, they did not succeed; for, by the last accounts, a house had been secured at a reasonable price, and the victory, so far as possession is concerned, is fairly won. Nor are our opposers able to keep the people away from our helpers, which is invariably their last resort; for they are having good audiences, and several families are anxious to be immediately organised into a Protestant community.

And this was *our* siege and conquest of Kars, in the strength and for the glory of the Lord of Hosts.

M. P. PARMELEE.

Erzroom, Turkey, March 25th, 1869.

FESTIVALS AND HOLIDAYS IN BULGARIA. BY
REV. F. W. FLOCKEN.

The different nationalities and creeds here have their own chronology of reckoning, so that, for instance, all the governmental acts and proceedings bear the date of the Turkish calendar, and in accordance with it are the religious holidays of those professing the Mahomedan faith; the Jews hold theirs according to their calendar; and the great body of nominal Christians, although having the same year, yet differ in the date of days and in their keeping of the holidays, namely, the Roman Catholics and Protestants following the Gregorian calendar, which is called the New Style; while the nationalities professing the Greek faith continue to count after the Julian Calendar, called the Old Style, and which differs from the first or New Style by being twelve days later. In Russia and the Danubian principalities this difference does not exist. There all go by the Old Style; but here, where this difference still exists, all the Christian holidays come round twice in course of each year. Now Christmas is the first feast in the winter, and although not of the same importance with the Eastern Christians as that of Easter, still it is the second of the great festivals of the year, and ushering in all the rest, at once crowning the old year and welcoming the new.

The peculiarity of this festival, which we observe, consists in its duration and the mode of its keeping. All the nominal Christians keep it

for three days, and all of them give the most of the time to amusements of every kind; but especially those professing the Greek faith, because with them a long fast preceded the festival. Tired of the fast, the religious service is held at a very early hour, so that it be finished by daylight, and the more time had for amusement. As our usual congregation consists of persons holding to the New and Old Style calendar, and as our discipline directs us to avail ourselves of the festivals, we thought it best to follow the advice and hold religious services for both of the Christmases, making together six days.

New Year's is by all considered a religious holiday. Roman Catholics and Protestants do not hesitate to spend the evening and night before it, till almost daybreak, in eating, drinking, and dancing, which in the morning is succeeded or followed up by a religious service and the rest of the day again given to amusement; this also happens twice. At both times we endeavoured to introduce a new order of things by holding a religious service the evening before, something similar to our watch-nights at home.

Now with the so-called Little Russians living here, there exists a strange custom, the origin of which I am not yet able to find out. It is this: on New Year's day bands of young men parade the streets, some dressed like shepherds, others in a goat hide. The shepherds crack their whips, and the goats bleat, and in such a way they stop every person they meet and ask for a gift of money. The amount so collected is equally divided between the parties and the church; with the first, it goes to pay for their drinks, &c., of the day. The part falling to the church is pretended to pay for the prayers offered in behalf of the company, but especially for those dressed as goats, and is to prevent their being turned into goats really. For this fun a special dispensation from the church is necessary, and those dressed as goats are excluded from the Eucharist for a year.

With those professing the Greek faith, the day of Epiphany falls on our 18th of January. Early in the morning, Greeks, Bulgarians, Russians, and Moldavians leave their respective churches in procession with large crosses, banners, pictures of saints, and burning wax-lights, all going to different parts of the shore of the Danube, which at this time of the year is generally frozen hard enough to allow the people to stand on it. A hole having been cut through the ice, and a number of young men being in readiness, all undressed, the priests go through a round of

prayers and chants, after which the head priest or bishop, if present, drops a cross into the hole, and a number of the young men plunge in after it, each trying his utmost to get it. The successful man places it upon a waiter, and goes about among the congregation gathering the offerings. While this is going on, they approach the priests, kiss the crosses they hold in their hands, are blessed with the newly sanctified water; then every one fills a vessel brought with him for that purpose, and while they do this no one pays any attention to the fact that the water in which the cross was immersed, is carried off by the strong current of the river, long before they draw the water. However, they comfort themselves with the idea that, as on that day every Christian community along the river has been sanctifying it in the same way, the whole of it is holy, and it is just this idea which induces Turks and Jews to provide themselves with water for cooking purposes the day before, because they consider the river impure at this time. The water taken home by the people is carefully preserved for different purposes of purification, &c., which may become necessary during the year; and with the Russian dissenters this holy water takes the place of the wine in communion, for such as, by a special sinful act, have made themselves unworthy of receiving the wine.—*Friend of India*.

Persia.

(Special Correspondence.)

NESTORIAN MISSIONS.

THIS is the last letter I shall pen to you at my missionary post, as I am soon (D.V.) to quit Persia, after thirty-five years of missionary service in this remote clime. Impaired health compels me to leave my field, where I have literally been young, but now am old. Great and blessed changes have transpired here during this long period. The wilderness has become a garden of the Lord; and the retrospect is delightful, yet not unmingled with chastened memories, especially in the recollection of the many godly men and women who have fallen here at my side, both in our mission and among the Nestorians. Thirteen male members of our mission, all younger than myself, and a somewhat less number of females, have gone to their rest and reward. To them, however, to die was infinite and eternal gain.

The last months of my missionary pilgrimage

here have been rendered very delightful, by precious refreshings from the presence of the Lord in several large Nestorian villages. This fresh token, that God has not forgotten to be gracious to the Nestorians, will invest my last recollections of the field of my long toils with very grateful associations during the remnant of my days.

Among the pleasant memories of the last years of my missionary life, is the regular coming of your invaluable periodical, *Christian Work*. Its arrival is always hailed by us as a herald of glad tidings, and a harbinger of more glorious things to come. In thanking you for the great favour of this periodical, which you have sent to us kindly from its commencement, permit me to request that you will continue kindly to forward it to our mission, and addressing it henceforth to the Rev. George W. Coan. Besides its value as read by the members and families of our mission, it aids us much also in preparing our monthly summary of the religious news of the world for the *Rays of Light*, our monthly periodical in the modern Syriac, the language of the Nestorians.

The general aspects of our work are much the same as usual. The western part of our field is somewhat disturbed by rumours (probably groundless) of Episcopal interference from England. Such rumours are of course diverting and unsettling, and productive of no good. One of our number, Mr. Laborde, has spent the last winter in Tabreez, the commercial mart of Persia, where he has found encouragement in general missionary labours for the Armenians.

Thanking you again for your past kindness, and wishing you abundant blessings on your important enterprise, I am, &c. J. PERKINS.

Oroomiah, Persia, April 27th, 1869.

India.

THE ORGANISING OF A NATIVE CHURCH.

AN interesting paper on "The Native Church in India," by a native minister, appears in the *Madras Church Missionary Record*. The following extracts are from it:—

"The church history of England need not be repeated in India. The different phases which she has presented from time to time, the various changes which she has undergone, as the result of circumstances, national, ecclesiastical, and political, and the violent struggles which she has en-

countered, all these resulting peculiarities of the English Church need not be transferred to the Indian Church, and the latter need not be a mere fac-simile and counterpart of the former.

"Different missionary Societies having taken up different fields of labour, propagated the truths of the Gospel with earnestness and success, and the converts, as a matter of course, belong to their respective societies and church organisations. This being the case, there is very little of sectarian spirit among native Christians. In Madras there may be some such feeling, owing to the fact of different denominations of Christians labouring near each other in the same field; but in Tinnevely, Travancore and Madura, where Christianity has made most progress, and converts number by thousands, this feeling hardly exists, and the Christians belonging to both the Church Societies—the London Mission Society and the American Board of Missions—worship together, as occasion arises, without the least scruple as to form. I mention this simply to show that the native church is in a plastic state, and that it may be moulded into any shape or character, provided it be in accordance with Scripture; and that if we keep this grand object in view, and put forth efforts all converging to this point, there are really no insuperable difficulties in the way.

"The modifications which I venture to suggest for consideration, with a view to accomplish this desirable end, are the following. The Indian Church need not necessarily be connected with the State; churches and cemeteries may be left unconsecrated; some of those ambiguous passages in our Prayer-book about which even certain members and ministers of the Church of England have conscientious scruples, may be omitted; native ministers may be permitted to exchange pulpits under certain conditions; and the native Episcopal Church may be left free to form a body of canons suited to the circumstances of the country. Similar concessions on the part of the other sections of the church will gradually bring native Christians to meet on a common platform and greatly promote the end we have in view. By concession I do not mean any compromise of truth of principle: of that we shall not yield an iota, though it may cost our life, but what I mean is simply yielding those points which are held non-essential for the sake of promoting that glorious cause we all have so much at heart in this heathen land. This plan, if carried out, will tend not only to diminish the line of demarcation which now exists between

the Church of England and the other churches, and promote sympathy and union among native Christians, but it will also enable the heathen to see that Christianity has the marvellous power of binding all men of whatever caste, colour, or condition, into a common and holy brotherhood.

"It is clearly the duty of our European teachers to take the initiative in this important matter. It need hardly be observed that the native church, in her almost infantile state, possesses no very conspicuous members, men of high intellect, with clear heads, large hearts, and broad attainments, able to grasp the subject, and grapple with the difficulties connected with it, and inaugurate such measures as shall tend to pave the way for this grand consummation. By the Divine blessing we may have such men in future. The present duty as regards making a beginning in this matter obviously belongs to those European missionary societies through whose instrumentality churches have been gathered in different parts of the country. In arriving at a right conclusion on this subject, it is essential that they should divest themselves of mere English ideas, early association and prejudices of education and training. The question should be viewed in the abstract, unconnected with all these circumstances, in its bearing, not so much on the English Church as on the future Indian Church. We all love the Church of England, but I have no doubt we love our blessed Saviour better, and strive to do what we can to exalt Him and his Gospel among the teeming millions of India.

"The question, when practically considered, is undoubtedly very difficult and perplexing. It cannot be fully solved in the present state of pupilage and dependence of the native church. When it becomes self-supporting, all the native Christians may put their heads together and adopt such measures as shall tend to the accomplishment of this object. Our simple duty at present is to assist them in, and prepare them for it, by guarding the native church against all those technicalities which try or hamper even the English church, and recommending such modifications as the state and wants of the country demand. And this is in perfect harmony with the 34th Article, which says, 'Is it not necessary that traditions and ceremonies be in all places one and utterly like? for at all times they have been diverse, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's word.' Again, 'Every particular or national

church hath authority to ordain, change, and abolish ceremonies or rites of the church ordained only by man's authority, so that all things be done to edifying.' English law is modified to suit India, and Indian legislature invariably consults Hindu and Mahomedan laws before bills are passed and become laws. Why may not the same principle govern ecclesiastical law in matters affecting the Indian Church?"

The fifth Annual Session, says the *Friend of India*, of the American Methodist Episcopal Mission was held in Bareilly from the 14th to the 21st of January. The past year has been one of progress—there having been 289 baptisms making the total of communicants 665. The mission has 90 schools with an attendance of nearly 4,000 pupils, more than 600 of whom are women and girls. Including some 22,000 Rs. received from Government as grants in aid of schools, there have been collected in India for educational and mission purposes during the year 46,000 Rs. Of this amount more than 700 Rs. were the gifts of native gentlemen, the largest donor being Khan Bahadur of Futtehpoore, who gave 100 Rs. to the Girls' Orphanage at Bareilly. The educational efforts of the mission have evidently been seconded by liberal grants from Government; and Sir William Muir, by his visits to the chief mission schools in Rohilkund and the two hill stations, as well as by his encouraging words and liberal donations, has largely aided the cause of Christian education within the mission. Colonel Ramsay, C.B., generously made over to the charge of the medical missionary at Nynee Tal several dispensaries in the Bhabar, and also in every way aided mission educational enterprises in both Kumaon and Garhwal. Pundit Nund Kishore, Deputy Commissioner of Kumaon, with great liberality proposes to defray half the expenses of a female medical class in Nynee Tal to be taught by the medical missionary there.

We learn from the Statistical Returns of the South India Mission of the Church Missionary Society for the half-year ending 31st December, 1868, that 616 adults were baptised, and 325 added to the number of communicants. The total number of communicants in the 571 congregations is 9,539; of baptised 39,548; of European missionaries, 34; native ministers, 35; catechists, 30; assistant catechists and Scripture readers, 271; of unbaptised adherents, 14,257; able to read, 12,638; of scholars, 14,795: 15 new

native ministers have been since ordained. On his late visitation tour Bishop Gell confirmed 4,302 native Christians.—*Bombay Guardian*.

The Report of the American mission in the Bombay Presidency, for 1868, is in some respects more encouraging than those for the two or three preceding years were. A purifying process had been rendered necessary in some of the churches by a residuum of caste feeling "brought in unawares," and lying latent until circumstances brought it to light; but we may hope that they have tided over this difficulty. The additions to the churches numbered 58; the net increase being 36; the total number of communicants 656. These reside in 152 villages; which shows that they are pretty widely scattered. Their contributions in 1868 amounted to 1,645 rupees.

In the report of the United Presbyterian Mission in Rajpootana last year, the Rev. W. Shoolbred, the accomplished senior missionary, states that the progress of conversions to the infant church had been arrested by an unusually severe and fatal visitation of cholera. Natives are intensely superstitious, and every epidemic has its deity to whose malign influence it is due. The previous healthiness and freedom of the Mission from such visitations were regarded as a proof that the demons of Hinduism had no power over the bodies of Christians. But the sadly numerous deaths of last year, and specially those due to cholera, were universally regarded as evidence that the avenging deities have made bare their arms against the Christians, and that the Christian religion is not, as was supposed, any safeguard against their vindictiveness. This was the argument of old Paganism also against the Early Christians.

In Rajpootana, as in Bengal, a growing thirst for knowledge, among the agricultural and other classes of the community, is very marked. Four years ago it was hardly possible to get a Jat or Gujar to entertain the idea of attending either a day or evening school; while now the missionaries have flourishing evening classes, attended principally by young men who are engaged in the fields during the day. The traders whose children crowd the day-schools, eager to retain a monopoly of the knowledge which with them is power to oppress, try to frighten away the cultivators from the evening schools. The Rev. Mr. Martin of Nusseerabad finds that these schools form an admirable mission field.

Assam.

THE work carried on, says the *Friend of India*, among the Garos of Assam by Mr. Stoddard and his colleagues is still encouraging. During the past season sixty adults have been baptised. The Garo Christians are scattered through several villages a distance of some thirty-five miles along the base of their hills. At one point is to be found a company of twelve Christians, at another twenty-two, eight miles further east nineteen, then seven, and at the Garo Christian village there are eighty, making a total of 140 who have forsaken devil worship. There are seven schools including one Normal and one Girls' School, with a roll list of 157 pupils. The Mission deserves support, which may be paid to the Rev. C. B. Lewis at the Baptist Mission Press, Calcutta, or sent to Mr. Stoddard, Gowalpara, Assam.

China.

THERE are in Fuhchau, China, three Protestant missions. The American Board and the Methodist Episcopal Church each established a mission in 1847, and the English Church Missionary Society in 1850. It was nine years before the first Chinese convert was baptised, in 1856, less than thirteen years ago. There are now about 900 members in Fuhchau and the adjacent region, and over forty churches or Christian societies, extending to the ocean on the east and 100 miles in every other direction. These three missions have sixty or more chapels, forty native helpers whose whole time is given to the work, besides nearly 120 student helpers, and twenty Christian schools. That is not a bad result to show for the time and labour expended.

The following curious story is told by a writer in the *Calcutta Christian Intelligencer* :—

"A Chinese of some influence had a sick son. He made costly offerings to a certain god with a view to his child's recovery. All was in vain—the child died. Hereupon the father filed a bill in court, charging the god with a breach of contract. The case was duly tried. This idol was brought into court. The father pleaded that he had done everything that the ritual required of him in order to propitiate the deity; but, through some strange perversity or inability, the god had failed to perform his part of the contract. The god had no way of rebutting the evidence. Judgment was accordingly given against him, and he was forthwith expelled the province!"

The *Friend of India* says :—The writer of Notes of a Tour in China draws a sad picture of Macao and enlarges on the extent to which French influence prevails in China although her commercial interests are non-existent, because she keeps up her prestige. The French Cathedral at Canton promises to rival some of the finest in Europe. A considerable proportion of the cost has been furnished by the Court of Peking as compensation for real or supposed losses endured by the French at Canton and elsewhere. The scheme of the cathedral was put forth by the Emperor of the French, and he watches with pride and satisfaction the progress of the magnificent pile. So strong a hold has the worship of ancestors and of living parents taken of the Chinese mind, being indeed their only religion, that on stated occasions the parents ascend a kind of throne and there sit, while the children prostrate themselves before them, and invoke them in terms which belong alone to the Deity. These prostrations take place even amongst the native Christians, and the missionaries are troubled to know how to act. The idolatrous addresses are not made by Christian children; still there is a tendency to excessive homage, in appearance not far removed from worship.

The Rev. J. R. Wolfe, of the Church Mission at Fuhchau says :—

The Yang Chow affair has settled the subject of missionaries' rights about going into the interior; and now, unless there is a counter settlement from home, missionaries can go into all the provinces and build and preach at pleasure. The same opinion has been given here by the authorities in Fuhchau. The mandarins here have issued proclamations in favour of the missionaries, and of giving them full scope, and their converts full protection. They have told the people that the missionaries' object was good and benevolent, and warned them against maltreating them. At the same time it is only fair to tell you that it is reported, with some show of truth, that these same mandarins have given private orders to oppose the missionaries in getting chapels, &c. &c. The chief mandarins here, near this city are about to invite all of us missionaries to a grand banquet, as a token I suppose of their good will towards us. They have already issued cards in grand style.

Japan.

BISHOP ALFORD, of the American Episcopal Church, is hopeful regarding Christianity in Japan, and calls on his Government to procure the blotting out of the law which threatens all Christian converts with death. Nor is this law in Japan a dead letter. It lives and breathes still, not in the statute book only, but in the prejudices of statesmen. The American Missionaries who have resided in the open ports of Japan for ten years take the liberty of American citizens to travel, to learn the language, to converse with the Japanese, teach them *by conversation* the facts and doctrines of Christianity, to translate the Scriptures into their language, and to baptise. In spite of the law there are six Protestant converts, and the first English missionary has recently gone out. Christianity is associated in the minds of the people with the Roman Catholic practices of the Portuguese priests of former days, and is regarded rather as a system of magic and miracle. The bishop states that the Japanese worship a goddess in the sun, the ancestress [of the Mikados, who accordingly claim the sovereignty of the country. This belief is incorporated into the Sintoism of the people. It is very difficult to state precisely what Sintoism either is, or is not. In the Sinto temples, properly speaking, no graven images are worshipped. A mirror over the altar reflecting the image of the beholder is regarded as the emblem of truth; and a spirit called *Kami* is adored under the form of white paper which is seen suspended in strips at the Temple gates, and is considered emblematic of purity. The Sinto temple grounds, however, abound with stone figures of animals, the buffalo and white horse, and the fox. Many of these representations are connected with Mikado, or hero worship; for they worship their Mikados both dead and alive: and not the Mikado only, but his insignia of royalty, the horse on which he rides, the norimon or chair in which he is carried, the chrysanthemum which is his crest, and also his signet. On this ground, the bishop fears the rule of the Mikado as distinguished from that of the Tycoon, may prove unfavourable to the extension of Christianity in Japan.

THE Society for the Propagation of the Faith (Roman Catholic) received during the year 1868, £212,354 19s. 11d., which shows an increase of more than £6,357 18s. 7d. over the receipts for the year 1867.

Egypt.

THE American Mission among the Copts of Egypt has been established but fourteen years, and has been very feebly manned for about half that time; and yet, although much of the work has been preparatory, very satisfactory progress has already been made. There are now ten missionaries, of whom two are laymen; three young ladies, who are teachers of female schools; and about forty native agents, who labour as colporteurs, teachers, and native preachers. The number of chief stations from Alexandria to Assouan are eight, which are surrounded by numerous out-stations. The number of communicants is over 200. The schools are 14, in which about 600 children of all sorts are learning the elements of a Christian education. They have a theological school, in which 22 men are training for the holy ministry; and a press, which is engaged in giving a Christian literature to the people; and, what is perhaps the most indicative of the extent and nature of the work, from 8,000 to 10,000 Bibles and Christian books have been distributed—sold, not given away—annually in the past eight years.—*New York Independent*.

Central Africa.

THE death of Moselekatze, the Napoleon of the South African tribes, opens to the Gospel the vast region which he had conquered at the expense of myriads of lives. Fifty years ago he hurled his Zulu tribes on these effeminate Bechuanas, and for twenty years was engaged in a great war of conquest. In 1859 a mission was established by Mr. Moffat among his people, but with little success, as he refused to give them permission to learn. Two years ago a missionary cured his daughter of some disease, and since then he has been less hostile. Among the Bechuana tribes, not long ago, King Sechele and 5,000 of his people held a meeting to pray for rain to the Christian's God, and, a little later, to offer thanks for the blessing bestowed.

Madagascar.

A CORRESPONDENT of the *English Independent*, after describing the baptism of the Queen, which we noticed last month, mentions the failure of an attempt by the Romish priests to get her to countenance their worship.

Since the opening of the Memorial Church at Ambohipotsy, and the attendance of the court at its consecration, the French have been constantly urging the Queen to be present at a service in their Roman Catholic chapel, at Imahamasina. If I hear correctly, there had been a thinly attended service for some time on Sabbath afternoons. Report says, that to accomplish their object many arguments have been plied, and among others "that the treaty recently concluded requires that they be treated as the most favoured nation." On the other hand the court made many excuses, the whole of which clearly indicated their reluctance to comply with the request. At last consent to visit the building was obtained, and on Thursday, March 25, the court went. In order to give *éclat* to the occasion, a throne was prepared and richly decorated for the use of the sovereign. The chapel itself was decked out with that artistic skill for which the French are proverbial; the altar, &c., sharing of course very largely in the decorations, and exhibiting many artificial lights. Outside long hangings and festoons conveyed the idea of a travelling theatre, the resemblance being so nearly similar to that one has seen at large country fairs. Moreover, music was to do her part, and a laudatory National Anthem had been got up for the occasion; in short, everything which ingenuity could accomplish likely to attract and please the monarch was done. At about eight o'clock the court left the palace, escorted by guards as usual, preceded by the Queen's band. At the building the Queen was received by the French special commissioner and the officiating priests. Her Majesty, having advanced half way up the building, stood still, and the Prime Minister then presented "Hasina" on behalf of the people. (This payment of "Hasina," or a dollar of allegiance, still obtains among the people on the commencement or completion of any building of importance.) This done the Queen turned to leave, when the special commissioner took hold of her arm, urging her to occupy the seat prepared. The Prime Minister said, "The Queen came to take Hasina because the house is hers." The commissioner replied, "I see there is no love, only hatred to France." The minister rejoined, "There is nothing in the treaty to compel the Queen to pray with you;" and the court left, their stay in the chapel scarcely exceeding twelve minutes. The Roman Catholic congregations are said to be considerably reduced (they were never very large) in consequence of this visit of the court.

Thus have the court made a decided stand against Popery: thus have they shown in their own way a desire to do what is Scriptural and right; the whole paraphernalia of priests, altars, madonnas, pictures, incense, music, lost its spell. These signally failed to prompt the Queen to sanction by her presence a formula inconsistent with the sacred book. At present the motto of the court seems to be, "The Bible, the Bible alone shall be our religion;" and while thus feeling for this rule of life, and trying to make the Bible their Magna Charta, what British Christian's heart will withhold the prayer, God bless and save the Queen and the rulers of Madagascar?

United States.

THE American Tract Society, says *The Christian Intelligencer*, is prosecuting with vigour the work of tract distribution in the South Atlantic states. In this way it is preaching the gospel in many places where the people are either too poor to employ a minister, or from political or other reasons cannot enjoy his services. During the past year it had seventy-eight colporteurs in the Southern field, whose labours were greatly blessed. They distributed books and tracts to the amount of 6,995.09 dols., and established Sabbath-schools wherever practicable. It is estimated that three thousand hopeful conversions are the fruits of the labours of these earnest workers employed by the Tract Society.

The Roman Catholics at times boast of their rapidly-growing numbers; and at other times, as at the late pastoral address of their bishops, they acknowledge the immense losses they sustain, making this an argument against our school system. The *Methodist* calls attention to the fact that the Romanists publish no satisfactory statistics of their communicants, such as is given by Protestant denominations. It says that in 1776 the Methodists had 4,921 members, in 1826 they had 360,800, and 1,032,114 in 1866; or over 2,000,000 in 1868, if we add the number of the members of the other Methodist churches that have branched from it during these 90 years. In 1776 the Roman Catholics far out-numbered the Methodists. Their number now it is hard to give. They have, according to the *Catholic Almanac*, 59 dioceses and vicariates apostolic in this country. If we assume that the average total

Romanist population, not membership, is 1,435 for each of the 3,600 priests, as we find it to be in the 37 districts in which rough estimates are given, it will give a total population of about 5,000,000. Now this is just the total Methodist population, allowing, as is generally done, five in population for every two members. The Methodist growth has not been materially affected by immigration or by annexation. It has been a home growth. On the other hand, there arrived at New York alone during 20 years 1,508,725 immigrants from Ireland, and certainly enough Catholic immigrants from Germany and France to swell the number over two millions. Add to this the population acquired with Florida, Louisiana, Texas, California, and New Mexico—all settled by the Catholics and acquired from Catholic nations—and it is very evident that the Catholic population is considerably less than the number of Catholic immigrants and French and Spanish natives of the acquired territory, with their descendants. That church really is not keeping its own. And the decline of Irish immigration is removing the chief source of supply. But, on the other hand, there is a more successful effort now making to retain the children, and to foster a pride in their religion and in their descent, than was the case a few years ago.

Labrador.

INCIDENTS EXTRACTED FROM THE ANNUAL
DIARY OF THE MORAVIAN MISSION.

The Missionaries from Hopedale write :—

December the 1st (1867) was marked by a severe snow-storm that we feared all the seal-nets would be lost. The next day the thermometer showed 8 deg. below zero, or 40 deg. below the freezing point. Yet some men ventured out in their kayaks and secured four seals. But one of them, a young man named Augustus, did not return in the evening. He had been enclosed by the thin floating ice, which became more solid every hour, but yet did not set sufficiently to be crossed in order to reach the land. Night came on, and his companions could see him at a distance, but, being unable to reach him, had to return home without him. We were greatly distressed on his account, and much prayer was made for him, that the Lord would save him in his danger. It seemed quite impossible that any one could spend many hours, sitting in a kayak, in such extreme cold, without being frozen to death. In the night a high wind

sprang up, and the next morning all the ice formed the previous day was driven out to sea, so that we feared the worst. Some men went out to look for him, but, in the afternoon, how rejoiced were we to see him return in his kayak, with a seal which he had taken. Another, which he had harpooned, was lost in the ice. He said, "While I live, I shall tremble. Kneeling in my kayak, I did not perceive the cold much. But I thought of my sins, and prayed the Lord to deliver me this once. I was not a little alarmed when I perceived that I was driving towards the last point of land, and that the ice showed no signs of breaking. However, there came a swell from the sea, and broke up the ice, so that I could reach the land."

The cold was everywhere extraordinarily severe this winter. On the *19th of February* (1868) it was actually 31 degs. below zero, or 63 degs. below the freezing point, while the daily average for the month was 46 degs.

On Maundy-Thursday (1868) a frightful snow-storm raged, and we were much concerned for some of our expected visitors from the south, who were looked for but had not yet arrived. The weather on Good Friday was a little better, though still stormy. About 7 o'clock in the morning, a man whose clothes were frozen on his body, came in and announced that since Wednesday evening three sledges with travellers and dogs had been camping in the snow near the island of Aniovakto, about an hour's distance from here, and were in danger of being frozen to death! In a few moments the settlers who were already here had their sledges ready, and set off in the direction indicated, as fast as the dogs could go. In little more than an hour all were safely here and lodged in warm houses. On one sledge were a European settler, his wife and two daughters, on another a half-breed and his wife, and on the third an Eskimo and his mother. We gave all the help we could with bedding and warm clothing, but feared that some had sustained serious injury. However, all were present at the 9 o'clock service, and it was gratifying to see how rapidly they recovered, and how soon they forgot all their sufferings in the joy of being here. In the afternoon three more sledges arrived from the south. By Saturday evening more than seventy visitors had arrived.

The missionary from Okak writes :—

September the 25th.—Our aged, venerable, faithful helper brother, Boaz, unexpectedly departed this life at his fishing-station, in consequence of a

paralytic seizure. Our late brother in the year 1812 came as a child from Ungava Bay, where he had in the previous year seen the Brn. Kmoch and Kohlmeister. He has often stated that at the time of his early childhood there was a severe famine, adding the remark that, if he had not been a boy, his life would probably not have been preserved, as at such times the girls are abandoned by the heathen to suffering and death. In 1814 he was admitted into the class of candidates for baptism, and in 1818 was received in Church-fellowship by the administration of that rite. He sometimes, when referring to this subject, expressed himself as follows:—"As soon as I was enabled to discover the truth of God's word, I gladly embraced it. Since then, I have, amid much weakness, striven to follow it, and it has always been to me a delicious food." We can also testify that in him the declaration of our Lord was exemplified, that the truth had made him free from the bondage of sin and iniquity. One result of his consistency was, that as early as 1828, he was appointed chapel-servant, and occupied that position faithfully and respectably for a period of thirty-nine years. As he had learned to know himself as a sinner, depraved by nature, and having nothing good to bring before the Lord, intercourse with him was not difficult. He was one of whom it could be asserted, that he believed and therefore spoke. In his addresses to the children, and on occasions when he was called on to speak a word of exhortation to the congregation, it was impossible not to recognise his humility and faith. He paid but little attention to the praise or blame of men,—in this respect, comparing favourably with his companions in office. Hence, as might have been expected, he had to bear his share of reproach for Christ's sake; yet he remained faithful to the truth. Never did his gracious Lord forsake him, but favoured him with his continual blessing. From early years he was diligent and skilful in all Eskimo pursuits. Consequently, he never suffered want; on the contrary, since his death many have spoken with gratitude of his beneficence and his acts of kindness. For the last two years of his life he was unable to go out in his kayak on account of attacks of faintness and general debility; but our Saviour so abundantly blessed the produce of a sealing-net belonging to him, that he continued to be well off, and, to the last, required no one's help for his support. O that many in our congregation may be found desirous to follow him in faith and a good conver-

sation, for truly he did not hide his light under a bushel, but allowed it to shine clearly on all around!

Mr. Schneider writes from the same station:—

"On the morning of February 15th, I left Saeglek, accompanied by the good wishes of the people. I was advised, instead of following an inland course, as I should certainly have done, to take the route by the sea. It was stated that Gottlob had done this, when visiting Hebron, and had been able to travel rapidly. As far as Kangerlarsiorvik, the tract was remarkable good. But near Uivak the ice had been broken by a heavy swell, and lay piled up in confused masses. We in consequence lost the track, but for a while made good progress. By degrees, however, it became more and more uneven, and the fragments higher and more closely packed. There was not as much level space as our sledge could stand on. Hence we gave up all idea of sitting on our vehicle, and sought to get forward by painfully scrambling over the slippery blocks of ice. It was utterly impracticable to reach the land, on account of the lofty and impassable cliffs, which formed this part of the coast. This consideration might have seriously alarmed us, as we well knew that even a light wind blowing off the shore would in all probability drive the ice out to sea, with us on it. However, my two Eskimo companions and I were enabled to maintain our trust in the Lord, and proceeded cheerfully on the way. After a dangerous journey of some hours, we reached smooth ice, on which we espied two men. They hastened to meet us, and I speedily recognised Iktalerte and his younger brother Akpik, from Serviluk. The former seated himself on our sledge, declaring that the ice upon which we were travelling had been water only on the day previous. This made our drivers more cautious, and one of them ran in advance of the dogs. Once he nearly broke through a thin part of the ice, and nothing but a rapid spring on one side saved him and us from a plunge into the sea. The dogs carefully imitated all his movements. Full of joy, and thankful for the Lord's really wonderful help, we reached Serviluk about four in the afternoon. The people who were living there helped us to construct a snow-house near their winter-dwelling. These heathen, eleven in number, were much pleased to be visited, and came to see us. I also visited them in their dilapidated dwelling, and, when they had assembled, preached to them Jesus, the Redeemer of our souls."

LITERATURE.

THERE is no method of impressing truth so powerful as that of narrative, of thus giving to it form and life in the history of events. No fictitious stories are half so wonderful as those events that happen in connection especially with the Christian life. A very interesting volume entitled, *Remarkable Facts,* Illustrative and Confirmatory of Holy Scripture*, by Dr. Leifchild, takes up a variety of subjects connected with Scripture texts, and gives a most interesting array of facts culled with care from a great number of trustworthy sources illustrative of Scripture truths. The book is one well fitted to quicken the faith of the Christian reader, by showing the special providence of God in the lives of those who commit themselves to Him, and of those for whom earnest prayers are made.

Under the title of *Religious Republics†* we have Six Essays on Congregationalism. 1st. Congregational Polity. 2nd, The External Relations of Congregationalism. 3rd, The Congregationalist Character. 4th, Congregationalism and Æsthetics. 5th, Congregationalism and Science, and 6th, The Spirit of Nonconformity. Three of these papers are by barristers, two by ministers, and one by a doctor of medicine, Philip Henry Pye Smith, M.D. To one desirous to understand thoroughly the Congregational system, as seen from a philosophic point of view, this book must prove invaluable. The writers are all men of high ability.

The author of *The Story of a Pocket Bible, Adventures of a City Arab, &c.* has written another tale,‡ the object of which is to show that there is no real happiness in sin, but that it is injurious in every way, though in various degrees, to its votaries, and to all who are brought within their influence. He has also attempted to show how the way of a young man may be cleansed by his taking heed thereto according to God's word. His hero he has selected from the middle ranks of life, and associated with commonplace incidents, that the book may tell better on everyday life. The story is well told, though perhaps somewhat

too long, and fact is, to our mind, always preferable to fiction in connection with religious life.

Mr. Thomas Hughes, known by various thoughtful books, as on "The Human Will," "Prayer and Divine Order," gives us a second edition of his book on *Knowledge,** His treatment of the subject is clear and able. He begins with "The Evil of Ignorance," then the "General Desire after Knowledge," the "Different Forms of Knowledge," viz. Mind, Matter, and Formal or Pure Science, "The End of Knowledge," "The Abuse of Knowledge," "The Boundaries of Human Knowledge," "The Media of Knowledge," &c. &c. The book is throughout interesting, and is valuable as a guide to the student.

Among missionary books, *Scenes among which we Labour,†* written by a lady, gives a popular view of life in Bengal. The most interesting chapter, perhaps, is that on the Zenana, of which in the following extract she gives a striking picture:—

"Like all eastern dwellings, the house is built in the form of a square, with an open courtyard in the centre. On one entire side is a set of apartments which open by small low doors on a long narrow balcony. They are furnished with narrow, closely-grated windows, and communicate with one another by means of doors on each side. The roof is somewhat low, the rooms are small and shut in, and the air is close and stifling. In these apartments live the female portion of the household. They are the wife, or wives, as the case may be—for there are some castes that are not allowed to have more than one wife—of the owner of the establishment, his daughters, and other female relatives dependent on him. They look pale, and sickly, and languid. They rarely breathe the pure fresh air, or gaze on the blue vault of heaven. From their childhood they have walked these dark rooms, and looked on bare blank walls. The fields, the gardens, the busy town, are all but unknown to them, and their only opportunities of becoming acquainted with these things are when they go in covered conveyances from one place to another, and are venture-some enough to peep out at the great world around them. They spend their time from morning to night in ministering to the senses. The eye must

* *Remarkable Facts, Illustrative and Confirmatory of Holy Scripture.* By the Rev. J. Leifchild, D.D. Hodder & Stoughton, 1869.

† *Religious Republics.* Six Essays on Congregationalism. Longman, Green, & Co.

‡ *George Burley; His History, Experience, and Observations.* By G. E. Sargent. The Religious Tract Society.

* *Knowledge, the Fit and Intended Formation of the Mind.* (Second Edition.) By Thomas Hughes. Hodder & Stoughton.

† *Scenes among which we Labour.* By the Wife of a Missionary in Bengal. Elliot Stock.

be gratified in gazing into the mirror to find out some personal charm unnoticed before, or to comb out and dress the hair. Robes of silk and muslin are thrown open before them to have their beauty and worth discussed; the stores of jewellery are laid bare, and the golden bracelets and armlets the pearl necklaces, the anklets and earrings and nose-rings, are all in turn admired and tried on. Female attendants stand by to criticise their effect, and to flatter the weakness of the mistress. Children of all sizes inhabit these rooms with their mothers, and share with them the discomforts and miseries of the close confinement. Their days are passed in eating and drinking, and sleeping; their whims and idle fancies are indulged to the full by slavish attendants; and on high days and holidays they are decked out in gaudy finery, mounted on the backs of elephants or horses, and taken out to share in the tamasha or processions in the streets."

This is an excellent book for any one desirous of having a peep at Indian life. It is written simply and naturally.

*British Syrian Schools** gives an insight into female life in another part of the East. This report contains many most encouraging facts, and shows that the means employed in different districts under the direction of Mrs. Bowen Thompson are eminently successful. It furnishes a new example of the great importance of education as a branch of missions. These schools have reached many who would otherwise have been inaccessible, and are viewed with favour by the Moslems, rather than jealously. The following, among many incidents related, shows the interest that has been excited among the Moslem women:—

"In the course of last summer, several Mahomedan ladies, some of whose children are in our schools, paid me a long visit. They desired a school in the Mahomedan quarter, and offered to provide a room. The request could not then be complied with; but, like the unfortunate widow, they applied again and again, determined not to take a refusal. During the holidays, they were visited almost daily by one of our pupil-teachers, who, with her sister (formerly a member of our women's school), had a peculiar desire and aptness to work among the Moslems. Sometimes she would come with a request that I would go with her to see them, or appoint a day that they could come here; at the same time putting into my hand a long list of names of females who wished to be

taught. Resolving in our own mind not to add another sphere of labour to the work which is already beyond our power of personal superintendence, I nevertheless went one afternoon, accompanied by Miss Lindsay and our pupil-teacher. Here, amidst the seclusion of mulberry gardens, are many Moslem houses, some belonging to the rich, but chiefly to the poor. We went to the abode of one of the former, and were met by the owner, a fine-looking woman of about thirty. She embraced me in the Oriental fashion, kissing first the right and then the left cheek, and then taking a rose out of a vase standing on the table, she presented it with Eastern grace. She expressed her surprise that I had so long delayed returning her visit; while sweetmeats and coffee were handed round, many of her Moslem neighbours came in and seated themselves on the divan and floor. They all pleaded for the establishment of a school in this place. I asked why they did not send their children to our school either at Musaitbeh, or to the institution. Their significant reply was, 'We want a school, not for our children only, but for ourselves.' They then explained that it would be impossible for them to attend any school across the public road, or indeed beyond the Mahomedan quarter. I was particularly struck with the intelligent countenance and neat dress of one of the ladies. I asked her, 'Could not she come to the Institution?' She was silent; but others remarked, 'She did belong to your school, but now she is *too* old; it would be a shame for her to go: she is married.' Upon further inquiry, the young lady said that her husband was very willing that she should continue her learning, but that he would not allow her to go beyond her own district. The ladies then offered to show me the room selected by them for the proposed school; but by this time it was getting dark—the rain was beginning to fall, while we, moreover, were unprovided with umbrellas—so I rose to make the best of our way home: but she would take no denial. One of them, putting her skirt over her head to protect her against the rain, asked us to do the same; while another, dressed in full pink silk trousers and tunic, her head and neck ornamented with large gold coins, took me by the hand, and bravely leading the way under dripping trees and over pools of water, brought us to the house of Islu. Dear friends, what could I do but give an assent to their earnest pleading? They offered to have the room cleaned, and, by the help of a few mats, benches, table, and chairs, the self-constructed Moslem School was in operation the next morning, and our dear active girls, the teachers of their own choosing, in full work."

* *British Syrian Schools*. Ladies' Association. Eighth Annual Report. Seeley, Jackson, & Co. 1869.

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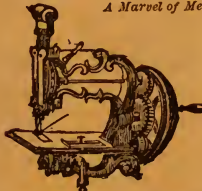
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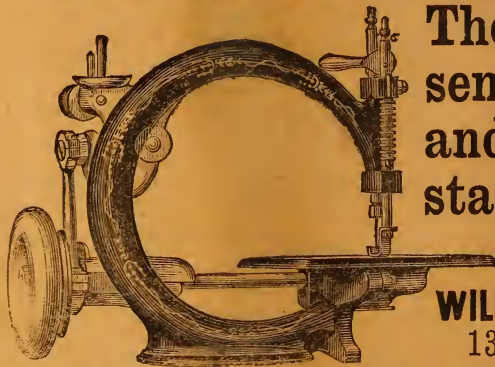
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